The Churchman.

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PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, NOVEMBER 4, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"O HOW amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh rejoice in the Living God."—Psalm lxxxiv: 1, 2.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH .... At 9 A. M., and 3 P. M.
ALL SAINTS' CHURCH .... " 6 "
ST. LUKE'S CHURCH .... " 8 A. M.

Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.

ST. CLEMENT'S CHURCH .... " 8 A. M.
CALVARY CHURCH .... " 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION .... " 8 " and 4½ "
CHURCH OF THE HOLY COMMUNION .... " 8 " and 6 "

Saints' Days, a second Service, Lecture and Offertory at 11 A.M.

CHURCH OF THE CRUCIFIXION .... " 8 A. M.

Calendar for November.

5. Twentieth Sunday after Trinity.
12. Twenty-First Sunday after Trinity.
19. Twenty-Second Sunday after Trinity.
26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. ADVENT SUNDAY.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 16.—Maine—New Hampshire.
" 23.—Pennsylvania—New Jersey—Maryland—Ohio.
" " New York.
" 24.—Missouri.
" 30.—Massachusetts—Connecticut.

☞ The proper Service for the Day is printed immediately before the Family Prayer.

Clergy of the Protestant Episcopal Church,

IN THE CITY OF NEW-YORK AND VICINITY.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th-st.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th-st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th-st. and 5th Avenue.
Berrian, D.D., Rev. William, 50 Varick-st.
Berry, Rev. Joshua D., 142 Mercer street.
Berry, Rev. Samuel V., 4 York-st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th-st, near Lexington Avenue.
Carter, Rev. Timothy J., 24th-st, near 4th Avenue.
Clapp, Rev. Caleb, 6th-st, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston-st.
Cox, Rev. Richard, 142 Mercer st.
Crummell, Rev. Alexander, 271 Mott-st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th-st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm. E., 53 Amity-st.
Evans, Rev. Benjamin, 172 Broome-st.
Forbes, D.D., Rev. John M., 477 Hudson-st.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 260 Tenth-st.
Halsey, Rev. Charles H., 2 Park Place.
Harison, Rev. William H., 159 Barrow-st.
Hart, Rev. A. Bloomer, 5 Mercer-st.
Harwood, Rev. Edwin, 5th Avenue and 179th-st.
Henry, D.D., Rev. Caleb S., 146 Macdougal-st.
Higbee, D.D., Rev. Edward Y., 159 Chamber-st.
Houghton, Rev. George H., 25th-st. 1st house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d-st.
Hoyt, Rev. Ralph, 117 Madison-st.
Huddart, Rev. R. Townsend, 22 East 14th-st.
Irving, Rev. Pierre P., 2 Park Place.
Jelliff, Rev. Hiram, corner 31st-st and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity-st.
Little, Rev. Charles S., 224 3d Avenue.
Mahan, Rev. Milo,
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge-st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D.D., Rev. William A., 110 West 20th-st.
Ogilby, D.D., Rev. John D., Theo. Sem., Chelsea Sq., 20th-st.
Pardee, Rev. Isaac, 11 University Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 6 Amity Place.
Parks, Rev. Martin P., 24 Vesey-st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth-st.
Price, D.D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West 13th-st.
Shimeall, Rev. Richard C., 12 10th-st.
Smith, D.D., Rev. Hugh, 206 West 20th-st.
Southard, Rev. Samuel L., 23d-st, near 4th Avenue.
Stocking, Rev. Stebbins, 142 Mercer-street.
Sweetzer, Rev. Henry W., 117 Madison-st.
Taylor, D.D., Rev. Thomas House, next to Grace Church.
Turner, D.D., Rev. Samuel H., Theo. Sem., Chel'a Sq, 20th-st.
Tyng, D.D., Rev. Stephen H., 56 East 16th-st.
Verren, Rev. Antoine, 99 Franklin-st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert-st.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber-st.
Whitehouse, D.D., Rev. Henry J., 120 11th-st.
Williamson, Rev. Charles H., 68 Duane-st.
Wilson, D.D., LL.D., Rev. Bird, Theo'l Sem'y, Chelsea Sq.

BROOKLYN.

Bourne, Rev. Rowland H.
Cutler, D.D., Rev. Benjamin C., 1 Sands-street.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Fish, Rev. John F., Willow-st, near Pine-Apple-st.
Gardiner, Rev. Charles H., 30 Johnson-st.
Johnson, Rev. Daniel V. M., 18 Tompkins Place.
Johnson, Rev. Evan M., corner of Pearl and Johnson-st.
Johnson, D.D., Rev. Samuel R., 49 Myrtle Avenue.
Lewis, D.D., Rev. William H., next to Ch. of Holy Trinity.
Noble, Rev. Birdsey G., 30 Clinton-st.
Spooner, Rev. John A.,
Staunton, Rev. William, Warren-st, near Clinton.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, D D., Rev. Francis, Court-street, near Livingston.

WILLIAMSBURGH.

Fash, Rev. George W., 10th-st., corner of South 2d-st.
Haskins, Rev. Samuel M. 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st.

JERSEY CITY, N. J.

Aldis, Rev. Charles, Grand-street.
Barry, D.D., Rev. Edmund D., Essex-st.

VAN VOORST, N. J.

Edwards, Rev. Edward F.

Poetry.

TRUST.

"My times are in thy hand."

YET will I trust! in all my fears,
Thy mercy, gracious Lord, appears,
To guide me through this vale of tears,
And be my strength;
Thy mercy guides the ebb and flow
Of health and joy, or pain and wo,
To wean my heart from all below,
To Thee, at length.

Yes—welcome pain—which Thou hast sent.
Yes—farewell blessings—Thou hast lent.
With Thee alone I rest content,
For Thou art Heaven,—
My trust reposes, safe and still,
On the wise goodness of Thy will,
Grateful for earthly good—or ill,
Which Thou hast given.

O blessed friend! O blissful thought!
With happiest consolation fraught,—
Trust Thee I may, I will, I ought,—
To doubt were sin;
Then let whatever storms arise,
Their ruler sits above the skies,
And lifting unto Him mine eyes,
'Tis calm within.

Danger may threaten, foes molest,
Poverty brood, disease infest,
Yea, torn affections wound the breast
For one sad hour,
But faith looks to her home on high,
Hope casts around a cheerful eye;
And love puts all the terrors by,
With gladdening power.

Communications.

For the Churchman.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—This reference of St. Paul to the Gospel and its ministers suggests reflections of very grave import, and of no small extent of application. It speaks of a valuable trust; of an excellency of power to be manifested in its discharge; of the insufficiency, for this power, of those to whom the trust is committed; and of God, as the only true Source of such power, and the only Agent, in the production and maintenance of good, in Whom the attribute of "excellency" exists.

Whatever view we take of the Gospel, and of man as connected with it, furnishes a comparison and a contrast every way exalting to the former, and humiliating to the latter. Nor is it the least of the Gospel's excellencies, that it has that in its essence, and in its principles of life and growth, which not only preserves itself amidst the most obstinate and violent hindrances opposed by human frailty and corruption, but often makes them "fall out rather unto the furtherance of" its great and precious objects; which purpose answered, as far as divine wisdom sees fit, God's sovereignty interposes, and all malign influences are vanquished. This principle is set forth by the Psalmist, when, in "a declaration of God's majesty in the Church," he exclaims, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." This "majesty of God in the Church" appears, not only in reference to the attacks of open and avowed enemies; but also the artifices of pretended friends, and the evil influences of those who, however well meaning, err in their judgment of her character and interests, and of those who, while professedly engaged in her service, keep not their heart aright by its faithfulness to the charity and humility, and to the pure affections, meek tempers, and subdued passions, of the Gospel.

In the honest impartiality of Scripture history, we are furnished with many instances of such overruling providence of God, and such power of His grace, under lamentable defection on the part of His servants, and intrusions of ungodly principles, feelings, and measures, into the concerns of the Gospel and the Church. The sinful propensities and corrupt dispositions which would dwell on such unfortunate cases, either in their own vindication, or for purposes hostile to true religion, would doubtless find similar indulgence from other sources were this wanting: but the faith of the more virtuous should by no means be allowed to be thus shaken, or themselves turned aside from an humble effort to derive the improvement to which such records were doubtless intended to be subservient; by yielding to the solemn warning they read to all who think they stand, and by devoutly meditating on the overruling providence and grace which made them, though evil, subservient to good.

Such meditation, duly enlightened and governed by the narratives and teachings of the Bible, will instruct us not to be too fearful of the consequences of existing evil touching the great purposes of good for which God sent His Gospel to the world, and set up therein His holy Church. Though tares be blended with the wheat, even until the harvest at the end of the world, and "although, in the visible Church, the evil be ever mingled with the good," yet God's word and will standeth sure, and those great and gracious purposes shall not be frustrated. The mistakes of the erring, the lapses of the weak and tempted, and the oppositions of the wicked, shall all be baffled by the progress and triumph of the right; and when its hardened and impenitent enemies shall have perished in everlasting destruction from the presence of the Lord, HE—His truth, His Gospel, His Church—will have their victory celebrated by the hallelujahs of redeemed men, and in the presence of the angels of God. True Christian faith will be so firmly fixed on this, that the heart of him who cherishes it will not know what it is to shake with fear, or fail in despondency, or, much more, to betake itself to unmanly yielding, or treacherous compromises, or worldly devices and expedients, in the cause of the truth and the right. With his hope and trust reposed in the name of the Lord, he will commit that cause to Him without a doubt; and whether in the quiet rest of confidence, or in action, progressive or defensive, be sure, in the position he assumes, and the part he takes, that he respects no other banner than that of faith, and a good conscience, and unflinching consistency and integrity.

The earthy nature of the vessel to which the Gospel treasure is committed, is often seen and felt, with concern and sorrow by the pious, with undue misgivings by the sensitive, with no small trial to their faith by the timid, and with pert satisfaction by the worldly, the wicked, and the unbelieving, in the manner or the temper displayed in the discussion and defence of religious opinions. Hence we often hear strong and indiscriminate censures of religious controversy; as if this were, in itself, a violation of Christian charity. There can be no doubt that such censures frequently proceed from sincere and excellent people, who love the truth, and desire its prevalence. Their view of the case, in many instances, is the result of a morbid sensibility, cherished in a heart honestly religious, but given very much to seclusion, and thus, while dearly loving ease and quiet, unaware of what is needed by the more active, exposed, and inquiring world around. In others, it proceeds from that false view of human nature which attributes to it such an innerent love of truth as requires only to have the truth laid before it, without the necessity of having it explained from misunderstandings, and defended from opposition. A knowledge of the world more accordant with the facts on which such knowledge should be founded, is all that is necessary to show that the views of both these classes are very mistaken ones, and far from being favorable to the cause of truth.

Justice, however, requires that prominence be not withheld from the unquestionable fact, that much of the current objection to religious controversy, is the result of indifference to the truth—an opinion, in fact if not in avowal, that the differences among professing Christians, and even between these and others, provided they do not touch the claims of virtue and morals, and of civil and social order, are unimportant, and merely respect points on which every man has a right to think and determine for himself. It would be foreign from the present purpose to enter into a proof of the falsehood and folly of such ground, and of its decided hostility to the maintenance in the community of any thing like rational or evangelical religion, and true morality. Those who acknowledge that such is the ground they take, are not the individuals for whom the present remarks are intended.

Refuge is often taken behind professed objection to religious controversy by persons who find that its results are not such, or likely to be such, as suit themselves; but such as may expose their ignorance, thwart their prejudices, or interfere with their wishes, designs, or interests. This is a mournful, but it must be confessed by no means infrequent, evidence of the hardening and blinding influence of error, and reads a solemn lesson of caution against the danger of incurring that deplorable state which may well be supposed to be included in the apostle's expression, when he referred, as he was moved by the Holy Ghost, to *the being given over to a reprobate mind.*

We not unfrequently see united in the same individuals, great apparent earnestness against controversy that touches upon errors towards which they wish to be very lenient, or concessions and compromises which it suits their fancies or interests to indulge, with no little bitterness of polemical feeling in other directions; and where the real secret of such uncontroversial pretences, is inability to sustain argument, we often find peculiar fondness for thoughts and speeches concerning those who differ, in sad contrast with the meekness and charity of the Gospel.

The truth is, controversy on grave and important subjects is an essential condition of man's being in his present frail and imperfect state. It is a means of arriving at the right understanding of truth and duty, the proper discrimination between the genuine and the counterfeit, and security against hostile influences. While error exists in the world, the truth must be distinguished from it and defended against it; and while men continue the frail and imperfect beings that they now are, so apt to take wrong courses, to be swayed by time-serving and unholy influences, and to sink into intellectual and spiritual sloth and indifference, they will require, not only to have the truth laid before them, but to have it guarded at every point, and fortified from every species of attack, to have the errors to which they are exposed repelled, to be put on their guard against the dangers and mischiefs of falsehood and of passion, and to have all proper measures used to promote in them a love of the right and enmity to the wrong.

The history of the world declares this to be true respecting every species of valuable knowledge and belief. It is true in every department of science, intellectual and physical: it is true in the prosecution of historical studies; which are so liable to be perverted from truth to falsehood, and from their right direction, and just inferences and conclusions, and salutary teachings, to the purposes of vicious prejudice, or wilful iniquity: it is true on the solemn and momentous subject of religion; for according to that only rule of religious faith and practice, the Holy Bible, Christians must "*stand fast* in one spirit"—a thing hard to be done in this wicked world without resisting antagonistic powers and devices—"with one mind *striving* together for the faith of the Gospel;"* and "*earnestly contend* for the faith which was once delivered unto the saints."† The sad prevalence of error in the world is clearly represented as a call on Christians for firmness and boldness in behalf of the truth. The very nature of the case, too, as well as the principles and precepts of Scripture, shows that such duties are required of us, not only with respect to palpable denials of the Gospel, and avowed hostility to it, but also, and on many accounts more especially, to such errors as are rendered more dangerous by wearing the mask of the truth, or being held in connection with the partial acknowledgment of it. And what the word of God thus evinces, uniform experience has confirmed. As if to warn us that our intellectual and moral powers were given us for the defence as well as the advancement of truth, it never has failed but that indifference to the first of these duties has not only been an effectual barrier against the second, but has caused retrogradation. The human mind is too far gone from original righteousness to allow of its making any substantial progress in the truth and the right, or of their maintaining any considerable hold upon it, or of their not giving way under adverse pressure, without the armor of the truth and the right being faithfully wielded in their defence. Under the good providence and grace of God, it was this that "kept the faith" against the open hostility, and the feigned scriptural objections, of early infidelity, heresy, and schism: it was this that brought the glorious reformation to the rescue of Catholic truth from the iron grasp of papal error and corruption: it is this that has maintained the broad and just distinction between reformed catholicism, and the endless varieties and confusions of Protestant aberrations from the Gospel: it is this, especially, which, in this land of free thinking, of bold speculation, and of proud assertion of each one's right to have, and even make, as his private judgment may list, his own religion, has won for the ancient ways of Christ and His Church, the increasing conviction and acknowledgment of the sound and sober mind of the community, that they are truly the most reasonable and the most excellent ways, best for the individual man, best for society, best for the commonwealth. The quiet amiable Christian who wishes to enjoy his religion in peace and tranquility, may rest well assured that he is enabled to do so, under God, by having the disturbing and distracting influences of error—with strength, and virulence, and deceitful plausibilities, constantly increased by the restless lying spirit of the adversary—kept back by earnest contenders for the faith. Every man, of course, is not asked to enter the lists in such contention. Every man is not expected to do so. In this, as in every other duty, the providence of God assigns to different individuals different modes and measures of fidelity and usefulness. Let none judge another; but each, according to the grace given, be diligent to adorn the doctrine of God his Saviour, and do his duty faithfully, in the state of life to which that God hath called him. If without neglect or misapplication of talents given and opportunities afforded, and in reasonable assurance that neither indifference, nor sloth, nor selfishness, nor fear, is mingled with his views and motives, and that he has no errors or erroneous tendencies, which a more active spirit of inquiry and investigation might detect, he can quietly and calmly enjoy his religion; so be it: but let him be careful lest, in this very thing, he cherish towards those not thus favored, but who conscientiously believe that their position, opportunities, and circumstances, call them to the *defence* as well as *enjoyment* of the Gospel, no little of the unevangelical spirit and feeling which he may be tempted to think more or less necessarily allied to *their* views of duty. For indeed there is danger in this as well as in the other direction. Such are the weakness and treachery of the human heart, that very seclusion and quiet, tranquility and peace, particularly if rested in as especially virtuous, may give occasion to the intrusion and nurturing of dispositions and feelings not the most favorable to real Christianity. The sowing of tares by the enemy while men slept, is an allegory fraught with no small extent of wholesome practical application. Men of different turns and tendencies of mind, and under different providential circumstances, are not always qualified to judge rightly of each other.

It is not indeed to be disguised, and ought to be most seriously pondered, that contention even for the truth is apt to engender a litigious spirit, and tempt to unkindness, ill humor, and provocation; to neglect of due Christian allowance and construction; to forgetfulness that the right is not always the opposite extreme to the wrong; and to an irreverent mode of treating sacred objects. The record of two Apostles having a "sharp contention between" each other;‡ and of one Apostle having "withstood" another "to the face, because he was to be blamed;"§ is indeed very mournful, but very profitable. It reads to every one a lesson of humility and of charity—of humility, lest he be puffed up with ideas of his own security—of charity, in judging of the failings of his fellow men. The Holy Ghost, we may also humbly and reverentially suppose, by this record, thus signified to us, that if even the defection of such men was not an allowed let and hindrance to the progress of the truth, so should not our faith be weakened, or our fears for the truth excited, because of the faults of its advocates; and that such faults should not easily shake our confidence in men of general excellence and wisdom.

The necessity and duty of contending for the truth being granted, much latitude must necessarily be allowed in practical application. Such is the endless and artful variety of character and manner in the oppositions of falsehood, that they must be met in various and very different ways. This is rendered necessary also by the great diversity of mind among those to be benefitted, and the very different manner to be adopted in some from other cases, that attention may be roused and interest excited. On some, grave and cold argument would be lost, entreaty and expostulation go for nothing, and mildness and gentleness have but a hardening influence. The attentive reader of the Bible knows that its reasonings and instructions are often conducted with no little severity of rebuke and personal application, with ironical allusions and exposures, and with the proving of absurdity in the ground faulted. And so it is, and ever has been, with the gravest, the most learned, and the most godly men, and on subjects of the most weighty importance and the most serious character; and so it will be, until Scripture precedent is deemed dangerous, and the Church is favored with wiser and holier Bishops and Pastors and Doctors, than were the Fathers and the Reformers, and such English divines as Hooker and Leslie and Barrow, and such American as White and Bowden and Hobart and Ravenscroft: folly will be treated according to Solomon's rule;* sophistry stripped of its pretensions; arrogance rebuked; ignorance exposed; dishonesty and falsehood chastised; and such as are described to the prophet as "impudent children"† treated according to their deserts; while at the same time honest and ingenuous opposers, humbly and devoutly desirous to know and follow the truth, will have that truth laid before them, elucidated, and defended, and their errors met, in such wise as comports with the respect and confidence to which they are entitled.

The subject calls for brief concluding remarks under two heads. The necessity of controversy, and the benefit which the truth derives from it, it should be remembered, are such only in *the present evil state of things,* when error so much abounds, and times exist in which it may be very especially and emphatically said, in the words of our Saviour, "it must needs be that offences come." Evil, and error, and offences, are wicked departures from God's will and law, and from His purposes of grace and mercy towards us. God, indeed, in His infinite compassion and forbearance, brings good out of them; but they are not therefore the less odious in the true Christian's eyes. The differences which exist among those who profess devotion to the same God and Saviour, are indeed, *in the state of things which they create,* overruled for good, in whatever of profitable discussion, and virtuous and godly emulation, they may produce; and for this we should be heartily thankful to the grace of God, as some counterbalance to the pride, and unholy strife, and sectarian jealousies, and party animosities, and polemical chicanery, and popularity-seeking devices, to which they lead. These are crying sins, which should satisfy every good man that sectarianism is evil continually, and for which every good man should pray and strive that the counter exposition and defence of the truth may be blessed to the substitution of that "unity of the faith and of the knowledge of the Son of God," which, once—all heresy and schism being eschewed—made the followers of the Lamb one in adhering to His true doctrine, in communion with His appointed ministry, in the worship which His word taught, which His Church ordered according to His word, and for which the heart was prepared by the Holy Ghost, and in the abounding charity of the Gospel.

Lastly. There is no doubt—indeed it should be most seriously borne in mind—that the Christian duty of earnestly contending for the faith, involves no small trial of character and temper. These—by prayer and meditation and the diligent study of God's word—should be kept in strict subordination to the pure and holy spirit and precepts of the Gospel, so that no want of proper reverence for sacred things, no pride of opinion, no love of strife, no uncharitable imputations, suspicions, or constructions, no substitution of personal motives or ends for principle, and no dishonest or questionable artifices, shall shove by the one and only desire to maintain the truth and oppose error in a spirit and manner conformable to the Gospel; shall betray into profanation of religion's cause; or shall hinder the full operation of that golden rule of evangelical morals, "Whatsoever ye would that men should do to you, do ye even so to them."

B. T. O.

* Philippians i. 27.
† St. Jude 3.
‡ Acts xv. 39.
§ Galatians ii. 11.

* Proverbs xxvi. 5.
† Ezekiel ii. 4. iii. 7.

Wise sayings often fall on barren ground; but a kind word is never thrown away.

SAINT STEPHENS, BOSTON,
Eve of St. Michael and all Angels, 1848.

To the Editor of the Churchman.

Reverend Sir.—Regretting, extremely, that so valuable a work as "Moberly's Sermons, at Winchester College," should not have, as yet, found a publisher at this side of the Atlantic, I am desirous of calling the attention of Churchmen to a very important passage in the Preface, relative to Confirmation; which, coming from the pen of one, who is not only one of the most distinguished among the Divines of the present day, but also one remarkable for the noble regeneration which he has worked in the education of youth, must have the highest authority with Churchmen:—

"I would, however, venture to suggest, that we have already one means in our hands, which is capable of being used with much more power than it is used now, and which might, at once, and without great disturbance or difficulty, be restored to very great efficacy and importance. I mean *Confirmation.* Confirmation might be, and may be (what in the later ages of the Church it has been designed to be), *the Strength of Boyhood.* Separated, in time, from Holy Baptism, by an adequate authority and consent of the Church of God, it has been set, as it were, to occupy the very ground, and to meet the very dangers, of which I have been speaking (the evils of large public schools or colleges).

"It is not my duty to speak of our towns and villages, our rare Confirmations, our troops of young people making holiday from distant parishes, the sadness of our clergy at such times;—(did ever a careful clergyman come away from a Confirmation, as now administered, otherwise than sad and fearful?)—I would only say, that I believe these words to be most fully and truly applicable to these cases also; but I wish to speak only of our schools, our public schools, our schools for the upper classes; and of them I confidently say, that great benefit would at once ensue, if Confirmation, and the preparation for it, were, under Episcopal sanction, made to be a much more prominent, characteristic, and important subject of school interest than heretofore.

"Infancy may be called the age of Baptism. Newly come from the font, and still under the care and instruction of their parents, (and long may it be before the spreading of infant schools among the higher classes of society, dries up the fountains of filial love and Christian morality in our families!) little children are fitly surrounded with the lessons and thoughts which belong to their Baptism. If I may venture to adapt the beautiful language of the most thoughtful of poets—

"'Not in entire forgetfulness,
And not in utter nakedness,
But, trailing clouds of glory, do they come
From God, who is their home:
Heaven lies about them in their infancy!'

"Indeed, I do not doubt, that in this manner, we ought to interpret that great passage of the beloved Apostle, in which he imparts the rule for addressing Christian infants, Christian youths, and Christian men. 'I write unto you, little children, because your sins are forgiven for His name's sake.' 'I write unto you, little children, because ye have known the Father.' The being made children of God's pardon and love in Christ by Holy Baptism, the loving paternal relation of God, emblemed in the visible and warmly-felt love of earthly parents, this is the lore and training of the infantine age.

"As Baptism to infants, so is Confirmation to boys. The limit between infancy and boyhood, difficult, perhaps, to strike in the abstract, is practically struck by sending boys from their homes, and from immediate parental training, to school. At this point the ordinary average of parents feel themselves unable to conduct the education of their children further. The boy has outgrown the instruction of his mother, and his father is too much occupied, or hardly competent, to undertake the full labour of giving him all the care and training he needs. It is also desirable that young boys should, by this time, begin to be weaned, by degrees, from the soft love and habits of their homes, and learn to take their places among their contemporaries. At this point, then, they pass, and, I apprehend, should always pass, as far as it is practicable, under the education of the clergy. In the higher orders of life they commonly do so. In the lower it may, perhaps, not be impossible that by degrees they may come to be intrusted to persons who, by the Diaconate, or lower clerical orders, or, at least, by having received the Episcopal licence to teach, may be regarded as forming part of the general clerical body, and as such, properly trained and fitted to become Church teachers. Wherever children of this age are not taught by clergy, there they should surely be occasionally visited by the parochial clergyman: and, if they were regarded as catechumens, he would at once feel that they were really his charge, and that, however well and religiously trained by their immediate schoolmaster, as his deputy, they should still look to him as the person who, under the Church, was ultimately to testify to their several fitness for Confirmation.

"Here, then, at the point at which boys are removed from home to school, might begin the preparation for Confirmation. From this moment they might be classed as Catechumens.

"It would be, I think, a great step gained, if we thus identified, in some degree, the practical arrangements of our common life with the recognised Church system. A great number of unexpected consequences, of no slight importance and benefit, would ensue; some, of course, and immediately; and some, by degrees, and more slowly. The studies of the boys would imperceptibly, but quite necessarily, be modified to suit the change. Religious instruction must inevitably be more given, and equally inevitably, must be given practically, as well as theoretically. There would be, besides the lessons, whatever they might be, addresses of some kind or other to the conscience, the first helps to manly examination and control of self. The boys must also inevitably come to regard themselves (at least, wherever the system was executed with any faithfulness) in a new light; not, as they often do now, as those who have nothing to do with religious matters or obligations, but as persons under preparation for a very sacred rite. Our schools would, by degrees, come to know of only two classes of boys, the communicants and the catechumens.

"One consequence of any considerable alteration of the kind which I have mentioned, would, no doubt, be the administering of Confirmation at a somewhat earlier age than it has been latterly administered among us. The present practice is different in different dioceses, but generally, I believe, the age of candidates is not fixed lower than fifteen years old; while, in some dioceses it is put off to sixteen. This minimum age, regarded in connexion with the triennial Confirmations, shows that the candidates for Confirmation usually range from fifteen to nineteen years old. But is not, if I may venture to speak so, is not this late time of Confirmation part of the system under which Confirmation and other sacred Church rites are made *remedial,* rather than *strengthening?* And when it is remembered, too, that the preparation for Confirmation is commonly the occupation, not of years, but of a month or two, at the most, is it not to be feared that its actual remedial influence must be very small? What is to become of children from eight to fifteen? Are they not, if Confirmation be so long delayed, and so hastily prepared for, in danger of being left to contract habits of negligence and sin, which Confirmation, when it comes, will only very slightly check? Let it be remembered, too, that the ceremony of Confirmation is a very short one; a few words, and it is over. The faith, even of earnest young people, is, I think, somewhat tried by finding it so short and small.* They have so short preparation, and slide back so easily into common thoughts, and find the old ways of living so ready to their minds, that this remedial Confirmation is apt to be soon forgotten. With the careless, sin, being, as it were, already at full gallop, hardly checks its pace at Confirmation for a day or two.

"Should not Confirmation, then, be brought into the very fore-front of the youthful battle? Should it not, being, as it is, a special means of grace, and the gifts of the Holy Ghost, be set to meet the dangers which belong to the youthful age? Should not the measures of youthful strength be made to correspond more nearly with the times of youthful hazard? Do we not rather show want of faith in the efficacy of God's ordinances, when we are afraid of trusting them in the midst of the very dangers which they were designed to counteract?

"It would not, indeed, follow of necessity, that all young people would be Confirmed at an earlier age than they now are, even if these suggestions should be adopted. The point gained would be, that they would at once be put under training for Confirmation, and regarded as catechumens: but children running more or less wild; to be *caught,* if it may be, after awhile, when by some other means they have become steadier, and *deserve* Confirmation as a sort of privilege; but for the present to be let loose to do as they will. They would be actually confirmed when they became ready for it: and if Confirmation could by any means be annually celebrated, the postponement of it, on the ground of unfitness of a candidate in one year, would not lead (as it now too often does) to the loss of the Holy Communion for all the precious years of youth.

"I will now only add my firm conviction, that such a general course of systematic Church instruction for ccatechumens, as I have described, would find them docile, obedient, earnest, and thankful; and that if they are now less so than they should be, it is because they have been less thoroughly taught and trained than they should have been."

Comment, on a passage coming from such a man, would be worse than superfluous. All I would do, is, to urge the re-publication of the entire work in this country.

I remain, faithfully,
A LAY BROTHER.

* Would that, at some future supervision of your Prayer Book, the Confirmation service may be made in accordance with the wishes of the pious Father in God, Bishop Seabury!

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION VIII.

THE REFORMATION IN ENGLAND.

We now come round again to the point that we occupied at the close of a prceding section. At the commencement of the Reformation the Church of Christ was separted into two communions. The Oriental Church prevailed in *Rusiia, Liberia, Poland, European Turkey, Servia, Moldavia, Wallachia, Greece, the Archipelago, Crete, Cyprus, the Ionian Islands, Georgia, Circassia, Mingrelia, Asia Minor, Syria, Palestine, and Egypt.** The Western Church, or the Roman Obedience included, therefore the whole of Europe, west of *Russia, Poland, and European Turkey.*

At the time of the introduction of Christianity, the Roman Empire included nearly the whole of the known world. This Empire was divided, in the first place, into *Diocesses,* which was the largest division. Each Diocess contained several *Provinces,* and these Provinces were again subdivided into *Parishes.* Each city was under the immediate government of certain magistrates within its own body; at the head of which was an officer called *Dictator* or *Defensor civitatis,* and whose power extended not only over the city, but all the adjacent territory, commonly called the προάστεια or παροικία [Parish]: the suburbs or lesser towns belonging to its jurisdiction. Such for the most part were the cities spoken of in the New Testament, in which we read of churches being established. Each such city had a seperate government by itself, and was, to a very great extent, independent of the others. This constitutes what in modern ecclesiastical language, is called a *Diocess.* Several of these divisions of the Empire conjoined into one, made the next larger division, or a *Province,* subjected to the authority of one chief magistrate, who resided in the *metropolis,* or chief city of the *Province.*

The necessities of the churches, to say nothing of the intention of their Founder, soon led to an association of the several Diocesses in a Province for purposes of mutual edification and helpfulness. All the early records of the Church speak of the Diocesan Churches as having one more at their head, called by a variety of names "*Apostle,*" "*Angel,*" "*President,*" "*Papa,*" &c., &c., but more generally, and always in the Canons or laws of Discipline "*Bishop,*" that is, "*overseer*"—to whom alone was reserved the right of ordaining the clergy. The very oldest canon or church law, in existence, requires that for the Ordination of one of these Bishops, there should be at the least two or three Bishops present and assisting, while each Bishop was allowed alone and by himself to ordain the other clergy of his Diocess. In the same code, which, as I have already said is the earliest code that has come down to us—reaching back, as it doubtless does, to near the time of the death of ST. JOHN the Apostle, it is ordained as follows:

"Let there be a meeting of the Bishops [in a Province] twice a year, and let them examine amongst themselves the decrees or canons concerning religion, and settle the ecclesiastical controversies which may have occurred." (Can. XXXVII.)

The Bishop of the metropolis of the Province was called *Metropolitan* or *Arch-Bishop.*

* PALMER'S *Treatise on the Church,* Vol. 1, p. 176, N. Y. Ed. 1841.

Here the ix. Canon of the Council of Antioch ordains:

"It behooves the Bishop in every Province to own him who presides over the Metropolis, and who is to take care of the whole Province; because all who have business come together from every side to the Metropolis. Wherefore, also, it has been decreed that he should have precedence of rank, and that the other Bishops should do nothing of consequence without him, according to the ancient Canon. [This council was held 341] which we have received from our Fathers: or at any rate, only those things which belong to each particular parish [Diocess in the modern use of the word], and the districts which are under it. For each Bishop is to have authority over his own Parish [Diocess], and to administer it with that piety which concerns every one, and to make provision for all the district which is under his City, to ordain Presbyters and Deacons, and to determine everything with judgment; but let him attempt nothing further without the Bishop of the Metropolis; and let him not do anything without the consent of others."

Ere long, however, there was occasion for a still more extensive association, and the Bishop and churches of several Provinces began to meet together. And then the several provinces in one of the larger divisions of the Empire, called a Diocess, as they then used the term, were associated in a sort of ecclesiastical union, and the Bishop of the chief city was called a "*Patriarch*," or "*Exarch*."

Of this subdivision of the Church we find many proofs in the early canons. The XVII. Canon of Chaledon [A. D. 451], decreed that

"If any [Bishop] is wronged by his Metropolitan, he is to be judged by the Exarch of the Diocesses," or by the Emperor. (See also Can. IX.)

Yet even among these Patriarchs there must needs be some order of precedence. The first Council of Constantinople, A.D. 381, therefore decreed (Canon III.)

"That the Bishop of Constantinople shall have the Primacy of Honor after the Bishop of Rome, because that Constantinople is New Rome."

The Council of Chaledon A. D. 451, also decreed that

"Following in all things the decisions of the Holy Fathers, and acknowledging the Canon of [Constantinople just read], they do also determine and decree the same things respecting the privileges of the most Holy city of Constantinople, New Rome. For the Fathers properly gave the primacy to the Throne of the Elder Rome, because that was the imperial city." (Can. XXVIII.)

The Emperor Justinian also decreed:

"We decree according to the decision of the Canons, that the most Holy Archbishop of the elder Rome, should be altogether first of all the Priests, and that the most Holy Archbishop of Constantinople, which is New Rome, should have the second rank after the most holy Apostolic throne of the elder Rome." (*Novell* 131, c. 2).

The jurisdiction of the Bishop of Rome at this time, however, was bounded on the North by the Patriarchate of Milan, that is, about the parallel of North Latitude, 44 degrees, and extended south, including the Peninsula of Italy, and the Islands of Sardinia, Corsica, and Sicily. Beyond these limits he was not acknowledged to have any more authority than any other foreign Bishop whatever.—Theodoret *Eccl. Hist. B. II. c. XV.* compared with Athanasius *Epist. ad Solitar. in Bingham, B. IX. c. I.*

Thus was the Church of Christ—while it constituted one Body, one Church, divided and subdivided, each part being in perfect union, communion, and harmony, with each other. And when, therefore, the ancient writers spoke of *churches* in the plural number, they always meant these subdivisions, one, and one only, of which existed in the same subdivision of the Empire, and not as we now do, the several denominations or churches in the same place. A church was then as intimately and as inseparably connected with a locality and territorial limits from which it derived its specific name, as was a civil government and Pro-consul, or an Emperor.

Among these separate and distinct subdivisions of the Church, England was one. Nothing in history is more certain than the perfect and entire independence of the English Church of any foreign Bishop or Church for the first five hundred years. The best proof of this is found in the history of the missionary labors of *Augustine*.

About the middle of the sixth century, the Saxons and Heathen people from the continent overrun the whole of the North and East of England. Gregory, Bishop of Rome, sent Augustine as a missionary to convert them. On his arrival, he found that the British Church remained complete in its organization, and in full operation in what is now called Wales—or the western part of England. He called their Bishops together, seven in number, and had a conference with them. He found that their rites did not correspond with those used in the Church of Rome in all respects, and that they had never acknowledged any dependence upon the Roman See. He then proposed that they should confirm and acknowledge the Supremacy of the Bishop of Rome. This they positively refused.

But as England was then divided into several kingdoms [seven: the Saxon Heptarchy], Augustine and his company went on with their work, and the British Church continued its functions until nearly a century after, when the whole Island had been reconverted and the ancient British and the converted Saxons were again united into one Church, as the Heptarchy had been united under one Monarch.

At the close of the eleventh century William, Duke of *Normandy*, formed a design to place himself on the throne. In this he was encouraged by *the Pope*, Alexander II., who was probably no less anxious to gain an ecclesiastical supremacy over England than William was to gain the crown. Accordingly they encouraged and assisted each other until, by steps and means which I shall not now stop to specify, the Church of England was reduced to a pretty complete subjugation to the Papal Supremacy.

In the first half of the sixteenth century, Henry VIII., King of England having married the widow of his deceased brother, began to entertain doubts of the lawfulness of the marriage, and, as the usage then was, appealed to the Pope or the highest ecclesiastical authority commonly recognised. The Pope did not dare to decide in the affirmative, for fear of displeasing Charles V. of Spain, nor in the negative, lest he offend Henry. This occasioned a vexatious delay, which had the effect also to diminish very considerably the regard which was generally felt for the Pope. At length, Henry, by the advice of some of the wisest divines in England, determined to revive the old freedom from Romish authority, and declare the independence of the English Church, and then decide his own question in his own realm.

Corruptions in doctrine, and abuses of jurisdiction of the most gross character, had also long been calling for reformation. But these evils seemed to be inseparably connected with the supremacy of the Pope, and he steadfastly opposed any adequate measures for reformation. Accordingly it was discussed in the Universities, and by the learned men of the kingdom generally—what right this Bishop of Rome had to that supremacy which he was exerting with such destructive influence over England. And in the spring of 1534, the whole Church of England, assembled in their usual mode of Convocations—of which there were two, one of Canterbury, and the other of York—very unanimously resolved, that the Bishop of Rome had, by divine right, no more authority in England than any other foreign Bishop whatever.

Thus the Church of England was declared free and independent; and they proceeded to a reformation of errors and abuses in doctrine and in morals. But no changes were made in the Constitution and organization of the Church except merely the removal of the Papal authority, and the abuses dependent upon it. No clergymen of any order were removed from office—no new ones appointed into their places—no new congregations gathered—no new Churches built in place of the old. It was in all respects the old Church going on in a regular and orderly way, doing her work of preaching the Gospel, administering the Sacraments and edifying the body of Christ, as before, with the exception of the Papal Supremacy.

As I have said, no change was made in the mode of Church government, except simply the abolition of the Papacy. In doctrines they retained for their Rule of Faith, the Apostles' Creed, which had, in fact, been the only one that they had ever acknowledged to hold that place, though they drew up certain "Articles *agreed upon by the Arch-Bishops and Bishop of both Provinces and the whole Clergy, for the avoiding of diversities of opinions, and for the establishing consent touching true Religion*," commonly called the XXXIX Articles. But these were never declared articles *of the Faith*, or necessary to salvation. Nor were they ever imposed upon the laity at all, as a condition of communion. They were only an agreement among the clergy on certain points then chiefly in controversy.

For their Liturgy, they revised the Books the Books then generally in use, purging them from the errors and superstitions that had crept into them. In all this, the one rule that they strictly adhered to, was to restore all things to a conformity, as near as possible to the authentic documents of the first centuries.

They also translated the Scriptures, and used them in the Churches in the English language, and made provision for putting a copy in every family and into the hands of every individual that could read them.

We have seen that the Bishop of Rome had no authority in England for several centuries. I have already quoted from the Canons or Laws of the Church, which were acknowledged to be of authority by *the whole Church*. I will give one or two quotations more from the same authority. It must be remembered that they were passed at a time when the authority of the Bishop of Rome was confined, as we have seen, above to the Peninsula of Italy, and the adjacent Islands. In almost every case anterior to that at Ephesus A.D. 431, there had been something said to prevent the ambition of the Bishops from going beyond their limits to extend their authority over others. In this state of things the Council of Ephesus passed the following law on

The most beloved of God and our fellow Bishop Rheginus, and Zeno, and Enagrius, the most religious Bishops of the Province of Cyprus, who were with him, have declared unto us an innovation which has been introduced contrary to the laws of the Church and the canons of the Holy Fathers, and which affects the liberty of all. Wherefore, since evils which affect the community [i. e. the whole Church] require more attention, inasmuch as they cause greater hurt, especially since the Bishop of Antioch has not so much as followed an ancient custom in performing ordinations in Cyprus, as those most religious persons who have come to the holy Synod have informed us, by writing and by word of mouth, we declare that they who preside over the holy Churches which are in Cyprus, shall preserve, without gainsaying or opposition, their right of performing by themselves the ordinations of the most religious Bishops, according to the Canons of the Holy Fathers, and the ancient custom. The same rule shall be observed *in all the other* Diocesses [Patriarchates, of which Rome was one], and in the Provinces, *everywhere*, so that none of the most religious Bishops shall invade *any other* Province which has not heretofore *from the beginning*, been under the hand of himself, or his predecessors. But if any one has so invaded a Province, and brought it by force under himself, he shall restore it, that the Canons of the Fathers may not be transgressed, *nor the pride of secular dominion be privily introduced under the appearance of a sacred office, nor we lose by little the freedom which our Lord Jesus Christ, the Deliverer of all men, has given us by His blood*. The holy and œcumenical Synod has, therefore, decreed, that the rights which have heretofore, and from the beginning, belonged to each Province, shall be preserved to it pure and without restraint, according to the custom which has prevailed of old, each Metropolitan having permission to take a copy of the things now transacted for his own security. But if any shall introduce any regulation contrary to what has been now defined, the whole holy and œcumenical Synod has decreed that it shall be of no effect." (Can. VIII.)

I trust to my readers knowledge of the *Scriptures* to satisfy him that they offered no proof that any superiority was given to the Bishop of Rome over the whole Church of Christ. This Canon is proof that the *Primitive Church* neither recognised nor allowed any. If, then, he had usurped it, or acquired it in any way, every branch of the Church which was originally independent and complete in itself might set it aside.

But the main point for our present purposes is the fact that this Reformation constituted no new Church. *The Church of England reformed itself*. There was but one religious denomination in England before 1534. There was but one for more than thirty years afterward: and that one was the same identical body through the whole interval. There was no change in its name or form of organization, no turning out old clergy and appointing new, no gathering new congregations from the old, no separation of the clergy from the laity, but a quiet, orderly, and harmonious progress in the work of Reformation.

In 1569, the advocates of the old papal abuses, having lost all hope of gaining the ascendency in the Church of England again, left it and organized a Papal sect, which, however, was but very small in point of numbers. Subsequently, the partisans of the peculiarities of the Calvinistic theory, despairing of having their views adopted by the Church, withdrew also and formed another sect. But still the Church included the vast majority of the people of England. No one of these sects of seceders claimed to be the old Church of England which had existed in England for centuries. Such a claim was too obviously absurd, and contrary to all facts, and all principles of identity, to be thought of even by those whose interests were the most concerned in making it.

The Churches in the Roman Obedience however, for the most part by the compulsion of the Pope, refused communion with the English Church—not on the ground that it was a new Church of human origin: this they never pretended—but because it refused obedience to the Pope.

Since the Reformation in England, the Church of England has been in communion with the Eastern Churches. They have mutually recognised each other to be true branches of the Church of Christ, acknowledging the validity of each other's ordinations, conceding to each other all that is due from one branch of the Church of Christ to another.

Although we may say that the Original Church is divided at present into three Communions, the Eastern, the Roman, and the English—including, in the latter, all the Churches which she has established since her reformation, yet in fact they are but two—the Roman, on the one hand, and the Eastern and the Reformed [being in communion with each other], constituting the other.

Hence there was no new communion formed, no new Rule of Faith adopted, no new terms of communion proposed, no new name assumed, no new standard set up, nothing new except a *new* return to *old* truths, a renewed inculcation of the Faith once delivered to the Saints.

It is desirable not only to show, that the Reformation did not establish the Church in England as a new sect, but that it was so regarded by the enemies of the Reformation themselves. This appears from several facts, no less clearly than from declarations in express words.

After the accession of Mary, 1553, when she determined to restore Popery by an Act of Parliament, no changes were required except that the Bishops and Clergy should conform to the Romish Faith and Obedience. If they would do that, they were not to be molested or disturbed. So likewise in the early years of Elizabeth's reign. While the Pope was endeavoring to regain the ascendancy which he lost when she came to the throne, he did not declare the Church of England a mere new sect that had sprung up, but he was willing to receive it collectively as a Church—acknowledging the validity of its ordinations, if it would acknowledge his supremacy and conform in some few particulars to his will.

But most of all: after he had succeeded in getting a sect of seceders from the Church to profess their adherence to him, he did not even then call his followers in England "the Church of England." And though he sent Bishops there, he did not call them Bishops of London, of Durham, of Winchester, &c., &c., after the Sees from which the Bishops in the English Church for centuries had taken their titles, and from which they take them to this day; but he gave them a fictitious title, derived from no place whatever, as Bishop of Melipotamus [Honey-river], &c., &c.

Now from these facts it is perfectly certain, that the Church of Rome did not regard its adherents in England as the Church *of England*, and that it did so regard the Church which had thrown off the Papal yoke.

It appears thus, from the admissions of her enemies, no less than from her own claims and from the indisputable facts in the case, that the Church of England did not originate at the time of the Reformation, or lose her identity by the change; and by rejecting the Papal Supremacy, she only gained the independence to which, by the Scriptures and the ancient laws of the Church, she was most fully and most indefeasibly entitled. D.

For the Churchman.

MORAL REGENERATION.

Mr. Editor.—Within these ten or twelve years, there has been much declaring in favour of the opinion, that the primary gift of grace is conferred in baptism, such grace as produces christian goodness of character. Before that time, the effort was rather the other way: our clergy of the sound class not unfrequently disavowed such a theory of the regeneration of baptism, which they held to be the spiritual covenant, and the spiritual covenant-seal,—calling the grace of holy character renovation, or else, moral regeneration. Of late, under fresh teaching, the element, at least, of the renewing influence, the entire and only germ of the godly heart and life, is regarded as the regeneration of baptism, effected in that sacrament exclusively; the former distinctive notion of renovation being quietly dropped; while that of a *moral* regeneration, besides the *baptismal*, is denounced and roughly entreated. My object, in these few lines, is to suggest greater candor for the latter theory,—that which declares the regeneration of *baptism* to be the adoption of both the soul and the body, by the Holy Spirit, into the covenant of mercy through Christ, the sealed admission to all its benefits here and hereafter, and the pledge of God to fulfil it, if the conditions (repentance and faith) are made good,—while *moral* regeneration is *another* work of the Spirit, including both the germ and the development of all that pertains to the new heart and the new life.

A controversy on this subject would perhaps be an incumbrance to your columns, and I avoid that protraction. I merely propose, to be answered by any who may think the doctrine of the *two* regenerations worthy of unfavorable notice,—the following questions:

1. Who were "the *children of God* scattered abroad" who were to be "gathered together in one" by Jesus, i. e., in one Church, by christian baptism? They were "children of God" or regenerate already, yet had not baptismal regeneration.—(See John xi. 52.)

2. Admitting the parallelism of the two passages, "born of water, and of the Spirit," and "the washing of regeneration, and renewing of the Holy Ghost," how is it, that being born of the Spirit, is identified with the "renewing of the Holy Ghost?"—(St. John, iii. Tit. iii.)

3. How is it that St. Paul declares to the Corinthians, very few of whom he had baptized, that he had "begotten them in Christ Jesus through the gospel," this their "birth in Christ" being different, as is clearly implied, from their baptismal regeneration? And why does he promise to these baptized Corinthians, that, if they came out and were seperate from wickedness, "God would be a Father unto them, and they would be His sons and daughters?" God being their Father already at the font, what meant this *further* paternity and filiation but their fuller moral regeneration?—(1 Cor. iv. 15. 2 Cor. vi. 18.)

4. What means that apostle, when protesting to the Galatians (iv. 19), "my little children, of whom I travail in birth *again* until Christ be formed in you?" Paul, being the instrument of Heaven in their new "birth," he speaks of that new "birth" as having occurred more than once under his instrumentality: he "travailed" twice, at the least, for the "formation of Christ within them." If the first new "birth" were their baptismal regeneration, what the subsequent new "birth" or births? If not, is not their moral regeneration the *only* thing referred to?

5. What is the purport of Art. 27, in declaring that baptism is not only "a sign (evidence) of regeneration, or new birth," but also the "signature and seal" of the "promises of the forgiveness of sin and of our adoption to be the *sons of God* by the Holy Ghost?" What clearer language can be required? Baptism is here determined to be the *evidence* of a "regeneration" or sonship, and also to be the promise of another "sonship" or regeneration: is it not so? Are not the two completely (almost elaborately) discriminated? And is not the latter the regeneration called moral? This Article, be it remembered, is the one which treats distinctively "Of Baptism."

6. The Homily for Whitsunday exhorts the hearers, baptized, and so baptismally regenerate, to pray God "so to work in our hearts, by the power of this Holy Spirit, that we, being *regenerate and newly born again* in all goodness, righteousness, sobriety, and truth, may, in the end, be made partakers of everlasting life in His heavenly kingdom." The baptized, even the most godly, were to renew this prayer every Whitsunday, as long as they lived. Does all this look as if there were only one regeneration, once and for ever wrought at the font? No further and moral regeneration?

7. How are some passages in the Fathers to be glossed? Clement of Alexandria—"when she has repented, or is *born again by a change of her life*, she has the *regeneration* of life; the former unchaste woman being dead, she has come again to life, being *born by repentance*." Eusebius, speaking of one baptized by St. John, who became a robber, but was re-converted by that apostle,—"affording a great example of true repentance, and a great trial of *new birth*, and a singular token of the visible resurrection." Gregory of Nyssa,—"that we receive a salutary *birth* by the renovation and change of our nature," &c. Augustine, alluding to Cornelius,—"spiritual sanctification by the gift of the Holy Spirit went before, and the sacrament of regeneration by the laver of baptism came after;" the latter, of course, *not* being the element or germ of the former. Are not these authorities available for a distinctive *moral* regeneration?

These queries are respectfully submitted to those who wish to decry the twofold doctrine, of the covenant and spiritual new birth or adoption in baptism, and of the moral and spiritual adoption or new birth producing holy affections and holy living. Till this outer wall is carried, there need be no alarm for the citadel, a severe and broad induction.

As the spokesman for High-church thinkers, not many years ago, Bishop Hobart may be appealed to,—not in behalf of the two regenerations, under that name, for he termed renovation what some of us denominate the moral new birth,—but as excluding from baptism all that is integral in the change to christain goodness and virtue. In his Apology he writes (p. 238),—"Episcopalians maintain baptismal regeneration in this sense, that the baptized person is born again, *not* in the affections of his soul, but into a new *state*, in which he receives conditionally a *title* to the blessings of the gospel covenant. But do Episcopalians, therefore, deny the necessity of the 'renewing of the mind?' God forbid!" &c. (*Italics mine*). The doctrine is the same with that here defended, but with a different (and needlessly antagonistic) nomenclature. Bishop Mant is another teacher of the same school and period; and he had with him the English Society for Promoting Christian Knowledge.—Very great is the change from such a view of baptism, to that which would engross for it all the elements that develop themselves in godly character.

I further submit—that, in what has been soundly written concerning regeneration, whether by the ancients or moderns, the twofold doctrine is (however unintentionally) *involved*, yet in such a way as that it may be *evolved*; like the seed of the Sugar Maple, in which the two lobes or leaflets lie rolled together, as the folds of a napkin in a ring, but will expand, when vegetating, into two complete and well-proportioned leaves from the one root. Avernus.

Oct. 23, 1848.

For the Churchman.

Mr. Editor.—A correspondent in your contemporary laments over the low state of the Missionary Fund of the Diocess, and asks, what can be done to relieve it. He prates also about the *proscriptive policy* of the Committee. I would refer him for an answer to the Report of the Special Committee on the subject, to be found on pp. 106 and 107 of the journal for this year. Among other things it says—

"Your Committee believe that if every congregation would make the annual contribution to this object, required by Canon XV., section IV., there would be no deficiency of funds. This may more clearly appear from the fact, that out of 193 congregations in the Diocess, only 93 have made any contribution during the past year. They earnestly recommend to every minister of the Diocess, that he give to his people the opportunity to make such annual contribution. They do not believe that the Missionary Committee are liable to any charge of partiality or injustice, and they earnestly beg all concerned to consider, that the effect of withholding, falls most heavily, *not* on the Missionary Committee, nor even on the Missionaries themselves, but *on the vital interests of the Church*, in her weak points, and prospective growth. In addition to these general principles, earnestly and affectionately urged, your Committee recommend, as a means of present relief, that a special contribution or collection be made by every parish in the Diocess, on or before the first Sunday of December instant. Your Committee fondly hope, if the present urgent necessity be relieved, that no such deficiency will again occur, and firmly believe that if such shall be the issue, its happy fruits will be seen in the steady increase and growing prosperity of the Church in this Diocess."

The members of the above Committee were Rev. Mr. Van Kleeck, and Drs. Cutler and Henry, and Messrs. L. Bradish and G. C. Verplanck.

I think the above furnishes a complete and satisfactory answer to the interrogations of the writer in the Protestant Churchman, and will no doubt be gladly welcomed by the present conductors of that Church-loving periodical. I hope they will speedily give the whole report in their columns, that the minds of their readers may be stirred up to do their duty; the purse-strings of the diocess be unloosed; and a full stream of bounty poured into the now empty Treasury of the Missionary Fund.

Arithmetic.

For the Churchman.

The parishioners of the Church of the Nativity renew their petition to their brethren in Christ, for charitable aid to complete their free Church edifice on Avenue C., with the conviction that their claim upon Churchmen of the City for that assistance, is such, at present, as to call forth liberal offerings in their behalf. With long-continued and untiring exertions, they have at length succeeded in rearing the walls of the church nearly to the roofing. At this stage, having exhausted their means of proceeding, they present their urgent claim for assistance by a statement of their condition, to those whom our Lord has blessed with the means of giving what they greatly need, and await the influence of divine grace, in stimulating the almoners of God's bounty to supply their lack of means to do His work.

The field, now destitute of what they are making efforts to supply, an Episcopal Church edifice, embraces an area of about two square miles in the eastern section of the city, with a population of from 40 to 50 thousand, and which has recently increased so rapidly, as to have doubled within the three years during which we have been striving to build a parish church of moderate dimensions. This population consists almost entirely of artisans, whose means of giving to the Church are merely sufficient to sustain her services, but utterly inadequate to the expense of building. Within the field alluded to, there are not less than 12 houses of public worship, where doctrines, not in accordance with the teaching of the Church, are promulgated with a zeal, at least, highly commendable, and such as may well excite churchmen to emulation. How long, then, under such circumstances, must we be put to shame, and hear our Apostolic order, faith, and worship, held up to derision and reproach, by those who use the perplexing argumentum ad hominem, if your faith is more pure, and your ministry, sacraments, and worship, more Apostolic and acceptable to God than our own, where are the *practical* evidences of its superiority? Where is the power of godliness among you? Where are the fruits of the better system? Why is it, that such as profess, above all others, to hold the faith once delivered to the Saints, and the Divine Commission for its universal promulgation, leave such fields as this, for years, without a consecrated Church for public worship, and the celebration of the Holy Sacraments? If your faith is genuine, where are its fruits of good works? These are arguments and questions, brethren, with which members of this parish, in its present state, are sorely troubled and perplexed. Will you help to meet and answer them with a practical reply, corresponding to the logical argument which is easily presented in behalf of the Church?

As an evidence that strict economy is studied in providing what is needful for the parish, it may be said, that with less than one-fourth the average cost of churches in the city, the church, parochial school rooms, and rectory, may be finished. The church is cruciform, of the early English style, with four parochial school rooms, two on either side of the nave, with moveable partitions between them and the nave, so that, whenever it may be necessary, these rooms may be thrown open, forming the side aisles.

As to the architectural appearance of the building, and the quality of the work, the name of the architect, Mr. Upjohn, and the builders, Mr. Strong and Messrs. Pugsly & Co., the same who built the church of the Holy Communion, will secure the confidence of those who know them.

The importance of making the provision mentioned for a parochial school in connexion with the church, can be fully appreciated only by those acquainted with the condition of the parish; but with that acquaintance, every churchman would readily perceive that, in this instance, the parochial school rooms are almost as important as the church edifice itself.

As to the prospect of sustaining the services of the sanctuary and parish, upon the free church system, by weekly offerings, there can be no doubt, that in this case it would be more easily and liberally done, than by any other mode of support, as experience has already attested. For years before their meagre chapel on Avenue D was sold, because of its insufficient size, the services had been sustained by the weekly offerings of the worshippers; and it was found more easy and convenient to give any annual amount in weekly offerings than in any other way. The wages of the artisan are received weekly, and weekly expended: if a portion is devoutly offered up to God, from week to week, it is well; if not, it goes to other purposes, and he has, in many cases at least, little more than can be given, at the expiration of six months or a year, than on the first day of each successive week: and experience has taught them, that there is a pleasantness, surpassing all other ways of giving to God for His Church, in offering up to Him, with our prayers and thanksgivings, whatever they may have to present, as a thank-offering to Him, from whom all blessings flow, that the altar may sanctify the gift; that the benediction of the Lord, by His ambassador, may rest upon them at the time of giving; and that the giver and the gift may both go forth with the united prayers of the Church, for the especial blessing of Almighty God.

With the views entertained by the parish, as to the excellence of the system of sustaining the services of the church, by weekly offerings, they congratulate themselves as having been the first, so far as known by them, to adopt it. Although so humble a portion of the Church, as to be unnoticed and unknown in doing it, until the church of the Holy Communion, of well deserved commendation, by adopting this primitive and apostolic system, gave to it more of notoriety, than more humble and less influential parishes could have done. And now it is hoped, that the time has come, when the fountains of Christian liberality will be freely opened to assist this parish in the prosecution of their plan, to rear a holy temple to the Lord, whose doors shall be daily opened for offering the sacrifice of prayer and praise to God, where all, who feel inclined to come and worship at the Saviour's feet, shall be free to do it, and meet a hearty welcome there, whether they may offer, from their abundance much, or of their penury, little, less and least, even to the widow's mite. And they have hope, moreover, that the stream of refreshing charity will not cease to flow, until another and another holy temple, with the same view, shall be reared and offered to the Lord.

In behalf of the Parish,
C. Clapp,
Rector of the Church of the Nativity.

For the Churchman.

Rev'd. and Dear Mr. Editor.—That organ of sedition, the Protestant Churchman, which has, for some two or three years past, taken the Diocess of Western New York under its peculiar oversight, and "outraged the moral sense of the community" by its "unmeasured, not to say vulgar, abuse" of the admirable prelate of that portion of the Church, has been very anxious respecting the auxiliary to the Evangelical Knowledge Society, attempted to be established in Rochester. It recently published sundry flaming Resolutions, passed at that place, which seemed to portend terror and destruction to the opponents of the undertaking. From the subjoined extract, from the Gospel Messenger, it will be perceived, that the malcontents are not very formidable in numbers, however respectable they may be in other respects.

We understand the meeting was attended by about *twenty* persons, including the two clergymen named in the proceedings,* and that *one of the four clergymen, originally connected with the movement, has declared his entire withdrawal from the concern*. We have abstained, and mean to abstain, from all needless controversy on the subject; and still hope and pray that true wisdom may yet be imparted to our mistaken brethren, to divert them from prosecuting a measure perilous to the peace of the Church, promotive of party action, and opposed to the views and feelings of *nineteen-twentieths* of the clergy and laity of the Diocess.—[Oct. 27, 1848.]

* Revd. Bethel Judd, D.D., and Revd. C. D. Cooper.

Such, I doubt not, is a true version of the case; and this part of "the movement" will not amount to much. Wilful men, of course, must have their way, within certain limits; and the more furious the temporary effervescence, the sooner will quietness be restored. As an address to the Episcopalians of that Diocess is promised, we shall, no doubt, soon have some subjects of amusement, and I hope they will make haste "to thrust the struggling infant into day," and have done with it. M. N.

For the Churchman.

Dear Mr. Editor.—I think that Dr. Smith, in his speech as published, has laid himself open to attack in more instances than one. For example, he asks, whether the multitude mentioned in the 6th chapter of the Acts were not *laymen?* I grant it; but how does he prove that they were not *communicants?* Let him turn to the 2nd chapter and 42d verse, and he will find, that those who were Christians, "continued in the Apostles' doctrine and fellowship, and in *breaking of bread*, and in prayer." I suppose the Dr. will not deny that *the breaking of bread* means the *Holy Communion*. If that was a qualification for admission into the councils of the Church in those days, surely it should be so now. We cannot follow a better precedent.

This is confirmed by what we know of the practice of the Church in the ages immediately following. There was no such thing among them as a *pious and exemplary Christian* who was not a communicant. They did not use the language, which a Doctor of Divinity and City Rector is reported to have used, and term it a *mere outward ordinance!* Such words would have been thought heretical and profane in those days. That they should be used now in a council of the Church, without exciting astonishment and horror, shows how fearfully the tone of doctrine has relaxed, and what a sad height error has reached.

It is pitiable to see the position in which many of the low Church party, both clerical and lay, have placed themselves by opposing this amendment. It has long been a favorite measure with some of their papers: Dr. Aydelott, who has some good things in his book (*Mastix* to the contrary notwithstanding), speaks with great propriety on this point. Many of the most pious clergy have advocated it in my hearing, and have poured forth floods of lamentation on the want of spirituality of Bishop Doane in opposing the measure. Perhaps they thought it would never come to anything in New York. No sooner, however, has the proposition taken a tangible shape, than they hold up their hands in horror and vote against it. They become eloquent exceedingly, in praise of *Baptism*, and loudly maintain, that every one who has received it becomes thereby unconditionally a true member of Christ's Church, and qualified for every office and dignity in it. It is pleasing, on the other hand, to see that some members were untrammelled by the shackles of party, and were not afraid of both speaking and acting with their church brethren. Spectator.

For the Churchman.

Mr. Editor,—Allow a short appeal to be made for a neglected class of the children of the Church—its unemployed daughters; Christians whose unoccupied time and unexercised powers prey on their souls. Many single women, whose necessary wants are provided for by others, are so dependent as not to have any command of the least income. Having no money to bestow, they cannot seek the poor; and if no employment sufficient to engross their time be offered at home, many an hour passes in weary listlessness, that, under proper guidance, might be spent to the glory of God in the service of His creatures. They long for good works—they wish to feel that others are better because they have lived. But their consciences are tender; they dare not seek God out of His Church; they have been warned not to join associations unblessed by her authority. As Christian women they have learned obedience: the consequence is, they remain in idleness—presenting no fruits of holiness, but in a will subdued. Their lives, without an object for their exertions, pass in a struggle against discontent, though their sympathies might have comforted hundreds of their fellow beings: for want of opportunities, they live for them selves alone. Is the Church blameless? Is it not the duty of her Priests to gather in the fragments, that nothing be lost? Is not the talent of the Lord hidden by thus neglecting to provide for these humble ones, employment? Their intellects may be cultivated—their feelings, overflowing with kindness, but with the modesty natural to a refined mind, and the subordination required in a Christian woman, they wait to be led. Let the Pastor of each parish make known that he has work enough for all who wish to serve the Lord. Some have a talent for teaching children—let the Rector see that it be not wasted. Others are nurses—send them to the sick poor. Others excel in the use of the needle—let them sew for the helpless. Do not separate them from their families, but provide them with funds; give them God's blessing, and send them forth to their work; requiring them to account for their stewardship; and, after a while, they will return, bringing their sheaves with them, even the blessings of those ready to perish, and their own joyful hearts made sunny by serving their Maker.

An Idle Daughter.

For the Churchman.

SENTIMENTS OF MODERN REFORMERS.

"The reformed faith" [Mohammedanism] "raises men above any elevation they could reach by Christianity as it is in the East."—"Mohammed [was] honest and sound-minded in rejecting a priesthood"—[a consequence of his rejecting the idea of atonement]—"a strong point which he took from [primitive] Christianity,—the *Mohammedan traditions* of Christianity *relating to a time prior* to the fatal institution of a priesthood."—*Miss Martineau.*

"No intervention other than that needed to bring him to faith: not dependent on a *priestly* or any human intervention for the forgiveness of sin."—*A Reforming Society, in the Church.*

"Jesus, the immediate High Priest, and Sole Intercessor in behalf of any individual believer; *not* approached through the necessary medium of *any ministerial* intervention."—*The same Society.*

Note. The word "*necessary*," in the last quotation, either makes the whole without meaning, as to say "ministerial intervention is not necessary to a Christian where it cannot be had"—which *all* admit; or else it must mean, that it is never necessary; and then all the extracts above will harmonize: and they will reveal a strange alliance for the abrogation of Church, Sacraments, and Ministry.

I add another,—which seems to mock at the idea of any "calling and sending" by the Church, any outward warrant capable of attestation;—and which makes of no account the words of the Holy Saviour, "Go make disciples of all men, *baptizing* them."

"It was shown that the Christian ministry resembled the prophetical office under the old Dispensation, not the priestly office—that its duty was to present *truth*, not offer *sacrifices*—that the source of its power and commission is from God—and that the authority is *communicated directly from Him*."—Ohio *Convention Sermon*, by Rev. M. Arnett.

I do not know what Mr. Arnett may mean by "*offering sacrifices*," in the last quotation; but evidently he agrees with Miss Martineau, Mohammed & Co., above, in making Christianity a mere theme for lecturers—each of whom is to boast his *direct call* from God as an expounder and leader, against all gainsayers; while Sacraments and Ordination are but chaff.

How, Mr. Editor, are we to explain this *consent* of Gebal, and Ammon, and Amalek, in efforts to overthrow the Gospel Ministry?

N. N.

THE CHURCHMAN.

New-York, Saturday, Nov. 4, 1848.

We ask attention to the annexed Report of the Committee appointed at the recent Convention, to take into consideration the fiscal condition of the Missionary Committee of the Diocess, and to devise some method of relief. It is on a subject intimately connected with the prosperity of the Church, and contains suggestions to which it is proper to give heed. It contends that, inasmuch as the Missionaries were appointed by a Committee constituted by the Diocess for the purpose, and received from that Committee the pledge of a certain amount toward their support, the Church is bound by every consideration of honesty and honor, to provide the means for redeeming the pledge. And this is a position which it is right to maintain. Upon it we can found the most effective appeals; for we can ask of brethren on all sides, that they do in the matter, what, in common honesty, they are bound to do. We can solicit their contributions on the score of simple justice; and have a right to allege, that when such contributions are withheld, there is a neglect or avoidance of a positive duty.

The report also adverts to the fact that the sums, which for want of the usual and canonical collections are withheld from the Missionaries, are *necessary* to those self-denying servants of the Church. It thus adds to its appeal to our sense of justice, an application to our sympathy. It is indeed lamentable, that any, "who profess and call themselves christians," can hear of the privations to which some of the Diocesan Missionaries are subjected, without having recourse to the means appointed to relieve them. We envy not the man who can deny their suffering brother his just due or hard-earned pittance, merely because the Committee who appointed him to his field of toil and privation, is not constituted as they would prefer. If they can find satisfaction in reflecting on the affliction and hardships their denial has imposed upon the gentler portions of the Missionaries' families, they have arrived at a description of experience for

which we have been unwilling to give them credit. It must be because of overlooking this part of the bearing of the course they have prescribed to themselves that, in an important matter, they refuse to "do justice and love mercy." We desire to ask those brethren only one question: Are they doing as they would be done by? If not, are they fulfilling the law of Christ?

The report of the special Committee intimates very clearly, that so far from being embarrassed by debt in its attempt to give $125 per annum to each of 25 or 30 Missionaries, our Diocess ought to be continually increasing the number of laborers in the field. And who that is acquainted with the resources with which Churchmen are endowed, and the rapidity with which the population of the state and the intelligence of the people are increasing, does not know this to be a representation most thoroughly warranted by the truth? The field is "white to the harvest," and laborers can readily be found to enter into it. That which is most needed is the money which *would be contributed if every clergyman in the Diocess would comply with the Canon which requires him annually to afford his people an opportunity to give.*

We are happy to see that the report of the special Committee (and that Committee too, being composed of gentlemen of both parties), exonerates the Missionary Committee from "partiality," or, in other words, *party bias*, in making its appointments. We have long known that not a member of the committee has desired to set up any standard of opinion for those who seek to be employed under its authority. It is strictly true, as proclaimed by a Rev. member in Convention, that the Committee have ever sought to know only whether the persons who desire to be appointed Missionaries are Clergymen in good standing, and have been chosen by the congregation or congregations who worship at the station the applicant wishes to occupy. We hope that this positive assurance will lead to collections in some churches by which, for several years, the Treasury of the Committee has been systematically slighted.

The report recommends a *special* collection by all the churches in the Diocess, on or before the first Sunday in December. Some clergymen, seeing the urgent present need of funds, have already made appeals to their people and obtained a response: would it not be well for as many as can do so, to follow their example?

It should be generally remembered that the end proposed by the recommendation to which we are adverting, is the removal of the debt of the Committee and payment of the Missionaries for *past* services. The collections now to be made must not, therefore, take the place of the regular annual contributions. When the present debt is cancelled there will still be four thousand dollars needed to aid the 32 Missionary stations another year.

New York, October 20, 1848.

Rev. and Dear Sir.—The subscribers have been directed by the Missionary Committee of the Diocess to lay before you the following resolution and accompanying report, and to solicit your compliance with the suggestion respecting a *special* collection.

RICHARD COX, *Chairman.*
Thomas C. Butler, *Secretary.*

Resolved, That the following report of the Committee appointed by the last Convention, on so much of the report of the Missionary Committee of the Diocess as relates to the deficiency in its funds, and designed to have been presented to the Convention, be published, with an earnest and respectful request that the Clergy of the Diocess comply with the suggestion to make special collections on or before the first Sunday of December.

"Diocesan Missions: *Report of Special Committee.*—The Committee to whom was referred so much of the Report of the Missionary Committee as relates to the deficiency in the funds, beg to Report—

"That it appears from the Treasurer's Report, that there has been a deficiency accruing since April last, which, on the 1st of October instant, will amount to $1,542 95.

"It appears to your Committee, that in the case of Missionaries appointed, and sent forth by the authorized agents of this Convention, the Convention are bound in good faith, to redeem the pledges given to those thus sent and employed. The Missionary Committee are the organ of the Convention, to appoint the Missionaries of the Diocess, and promise to them their scanty stipend. To the most, if not all of these, the sum promised is essential, not only to enable them to deal justly, but to save them from actual suffering. Shall the hand of the Convention set to its seal, and not redeem its pledge? Shall the Missionaries of the Church be subjected to reproach and privation, when there are abundant resources in the power of those who, if they consider this bearing of the subject, would be too just, and too kind to withhold the needed aid? When we consider that the Missionary work is the life and glory of the Church, the measure of her faith and love—has her faith waxed so faint, and her love grown so cold, that she can do nothing to extend her borders, to build up her waste places, nay, even to redeem her plighted faith, and to encourage her appointed, and faithful servants? Whatever causes may have combined to produce a state of things so much to be deprecated, your Committee believe that there is good faith, and good feeling enough, in the members of the Church in the Diocess, to apply the proper remedy. A growing interest in this work will repay itself a thousand fold, in the increase of harmony, zeal, and love, when all with one heart and mind are ready to labor, and pray, and give, for the extension of the Church, and the glory of God.

"Your Committee believe that if every congregation would make the annual contribution to this object, required by Canon XV., Section IV., there would be no deficiency of funds. This may more clearly appear from the fact, that out of 193 congregations in the Diocess, only 93 have made any contribution during the past year. They earnestly recommend to every minister of the Diocess, that he give to his people the opportunity to make such annual contribution. They do not believe that the Missionary Committee are liable to any charge of partiality or injustice, and they earnestly beg all concerned to consider that the effect of withholding, falls most heavily, *not* on the Missionary Committee, nor even on the Missionaries themselves, but *on the vital interests of the Church*, in her weak points, and prospective growth. In addition to these general principles, earnestly and affectionately urged, your Committee recommend, as a means of present relief, that a special collection or contribution be made by every parish in the Diocess, on or before the first Sunday of December instant. Your Committee fondly hope, if the present urgent necessity be relieved, that no such deficiency will again occur, and firmly believe that, if such shall be the issue, its happy fruits will be seen in the steady increase and growing prosperity of the Church in this Diocess.

All which is respectfully submitted.

Robert B. Van Kleeck,
C. S. Henry,
B. C. Cutler,
L. Bradish,
G. C. Verplanck.

Note.—The above Report would have been presented to the Convention on Saturday morning, had it remained in Session.

From a notice in another part of our paper, we observe that the regular services at Christ Church in this city will be resumed on Sunday next, the Rev. Charles H. Halsey, the new incumbent having entered upon the duties of his parish.

We hope the stirring appeal of one of our most devoted and laborious clergy—the Rector of the Church of the Nativity—in another column, will not be overlooked by our readers.

Errata.—In the communication from "R. S." in our last, 3d paragraph, 11th line, insert, after the word head, *without any encouraging hope either of a revivification of that head*, the sentence will then read, "It is the position of a living body connected with at least, an officially lifeless head, without any encouraging hope either of a revivification of that head, or of a severance from it." Again, 6th paragraph, 11th line, instead of "will understand," read, *well understood.*

The project of erecting a House for Seamen, in connexion with the Mission, adverted to by the Rev. D. V. M. Johnson, in the following communication is deserving of attention. How such a House, or Home, can be thought unnecessary, is to us matter of surprise; we should think it indispensable to the full and successful operation of the Mission. Mr. Johnson has the true idea, and that is, to put it under the exclusive influence of the Church: on this point there can be but one opinion among Churchmen. We hope our worthy Missionary will go forward, and press the matter on the attention of the Church.

"THE SAILOR'S MISSION."

Mr. Editor.—You had the kindness to insert in your paper of last week, as heretofore, an acknowledgment from me of $5 for the purchase of Prayer Books for Seamen, and $20 for the poor, for which you have my thanks.

Almost all the money I have received for the former object, has come from the one source mentioned in the acknowledgment. I am persuaded that the great benefit of this distribution of the Bible and Prayer Book, both to the Sailor and the Mission, is not understood, else the Missionary would meet with better success in his frequent solicitations for means. The Bible and Common Prayer Book Society has given liberally, and to the extent of its ability—but by no means equal to the demand; and the New York Bible Society has generously furnished our lack of Bibles—but the Prayer Book it has not to give. Many a Sailor has come to me upon the eve of his departure upon a voyage (perhaps never to return), to ask for a Prayer Book—but I have had none to give him. "These things ought not so to be." It would require but a small contribution from a few of those whom God hath blessed with wealth to keep a constant supply of the Prayer Book for seamen.

We have also a Library of 100 volumes attached to the Church, and there are upwards of sixty readers among Seamen and Boatmen. It is doing a good work. This greatly needs increase. It ought to number at the present time 300 volumes—but we want the means of doing it.

The Sailor's Mission is interesting and doing good. It is capable, however, of great improvement, and of being made much more extensively useful. The want of a House—a home for the seamen who land on the north side of the city is seriously felt—one that shall be identified with the Mission, and around which the Church can throw her influence. At present there is none, except of a low character. I have been contemplating such an establishment, for the past year, but have been retarded in my efforts, because the plan was not thought feasible by some, and unnecessary by others. A few, however, who do the work of the Mission there, see and feel its vast importance, and are willing to do what they can to secure the object. I was gratified to learn from a gentleman of Philadelphia, interested in the Mission to sailors' in that city, and who remained here yesterday expressly to attend our Churches for seamen, that they had such a house in Philadelphia, under the influence of the Church, and that its benefits were inestimable to the sailor and the Mission. He encouraged me to go on, and make the attempt. The responsibility of a failure to accomplish so desirable an object must then fall upon the members of the Church.

I take this method of bringing this important matter to the notice of all interested in the sailor; especially those, whose trade and business are carried on by means of the sailor's perilous and laborious life and service. Such ought to be concerned for their comfort and the improvement of their condition. An individual of twelve years experience in the business, and coming highly recommended, has signified his willingness to conduct the establishment. It is estimated that $1500 will be sufficient to furnish it with the comforts of a home, and warrant the undertaking. The missionary, with a committee from the Superintending committee in charge of the Church on the North River, will visit the house, and have an oversight of its affairs, with a view to report its condition.

I will not trespass longer, Mr. Editor, upon your columns at this time, except to add, that contributions to either of the adove objects, may be sent to Messrs. Stanford and Swords, Broadway, or Thos. C. Butler, Esq., John st. The Missionary can be seen in reference to these objects at 4 o'clock, daily, at the Church foot of Dey st.

D. V. M. Johnson,
In charge of Floating Church of Holy Comforter.
New York, Oct. 30, 1848.

The crowd of matter upon our hands this week, renders it impossible to insert several notices of new Publications, which we had prepared, together with much other matter of interest.

Review of Aydelott's "Prospects of the Church." Continued.

It must, we think, be pretty clear by this time that our author does *not* agree with the Prayer Book, Articles and Homilies, in the natural sense of those writings; and that the construction he would give them is wholly at variance with their true meaning. Now, were his views and priciples hostile to those of the members of the Evangelical Knowledge Society, he would not of course be advanced to any station of honor and dignity among them—they would disavow his writings—renounce all association with him, and leave him to his merited fate. We find, however, that he is a great man among them—these papers were originally inserted in the Episcopal Recorder, with high commendation if we remember right:—he occupies the lofty station of President of the Evan. Knowl. Auxiliary in Cincinnati—and seems from the defence of that Association, recently published, to be looked upon with great admiration by the Puritans in that city. A still more significant fact we would mention. It has been stated, on apparently good authority in our hearing, that Dr. A. recently *preached in a Presbyterian meeting-house, without using the Book of Common Prayer; and assisted in the administration of the Communion to a Presbyterian congregation.* Now this, of course, must be grounded on misinformation, yet our informant actually believed the statement, and smiled at our incredulity. If Dr. A. will please to deny the story with the indignation which it merits, we are confident the columns of the Churchman will be freely opened to him; and we for our parts will be happy by calling attention to the report to obtain a prompt and complete refutation. Still, this shows us how "the founders of the Parent Society" are commonly regarded—viz., as friends of dissent, latitudinarianism, schism, and irregular practices; and as opponents of the "distinctive principles of the Church." Were Dr. A. to have done all that is reported (which God forbid!) he would only have carried his principles a little farther in practice than his fellows. They would willingly do the same things if they dared. It is merely a positive rule of the Church which restrains them, not any deep sense of the dreadful sin of schism, of the guilt of encouraging pretenders to the ministerial commission,—and of the wickedness of substituting the dogmas of Calvin in place of the Apostles' and Nicene Creeds. "By their fruits ye shall know them."

We have often used the word *Puritan* in reference to Dr. A. and his Associates, and this has mightily shocked some of our readers, who fancy that the tribe of Cartwrights, Twisses and Gatakers have long since become extinct, and that their dear brethren above mentioned love the Prayer Book as much as they do themselves. They know doubtless that the Puritans of the latter part of the 16th century began by professing that they had great love to the Church, its ministry and its services, and that they only wished that some little matters might be amended, which gave offence to godly consciences; but their successors in the middle of the 17th century not only cut off the head of the martyr Charles I., but they abolished Episcopacy as *an instrument of Satan*, and forbade the use of the Book of Common Prayer, under the penalty of fine and imprisonment. These last named personages held an assembly at Westminster in 1643 and several following years, and among other great works they framed a *Directory of Public Worship*, which was appointed to take the place of the good old *Book of Common Prayer*. On reading the Preface to this we saw with much admiration from what source Dr. A. had borrowed a great part of his thunder, and that your readers may share in our emotions we shall place some of the Doctor's words and some of the Directory's words side by side, that their striking similarity may be the more readily perceived.

Dr. Aydelott.	*The Directory.*—Philadelphia Ed., 1846.
I. He sees not many, indeed, but certainly some very serious defects in this venerable volume—permitted, perhaps as in the case of Patriarchs, Prophets, and Apostles, and the Church itself, as a providential warning against superstitious reverence for a creature and a rebuke to those who might be betrayed into such idolatry. But who cannot see evidence of this *idolatry of the Prayer Book* in that language of unmingled, indiscriminate, extravagant eulogy so often poured out upon it?—(p. 93.) *A proud idolatry* impiously prostrating itself to *the Book.* (p. 106.) The day is now come when the bitter fruits of this *idolatry* have so fearfully developed themselves as to make it alike dangerous and criminal any longer to sit still. (Ib.) &c., &c., &c.	I. Prelates and their faction have labored to raise the estimation of it to such a height, as if there were no other worship or way of worship of God amongst us, but only the Service Book; to the great hindrance of the preaching of the Word, and (in some places especially of late) to the justling of it out as unnecessary, or at least far inferior to the reading of Common Prayer; *which was made no better than an idol* by many ignorant and superstitious people, who, pleasing themselves in their presence at that Service, and their lip labor in bearing a part in it have therby hardened themselves in their ignorance and carelessness of saving knowledge and true piety. (p. 480.)
II. The Romanists continued in the communion of the Church till the twelfth year of Elizabeth, when they quit, not from any objection to the service, but in obedience to a bull of Pope Pius IV. [V.], and yet, like all other compromises of principle, it turned out in the long run a most unhappy policy. For the Romanists themselves, the party courted, continued in the Church only for a time, but Romanism thus favored, has ever since more or less troubled us. (p. 109.)	II. In the mean time Papists boasted that the book was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry; expecting rather our return to them, than endeavoring the reformation of themselves; in which expectation they were of late very much encouraged when upon the pretended warrantableness of imposing of the former ceremonies, new ones were daily obtruded upon the Church. (Ib.)
III. The Reformers of our Church gave evidence of enlightened piety when they claimed not perfection for the Book of Common Prayer, and intimated that future changes might be required. They were necessitated after all to their shame and great grief, to leave to those who should come after them, to complete the good work they had begun. (p. 105.)	III. Our first Reformers—of whom we are persuaded, that were they now alive they would join with us in this work, and whom we acknowledge as excellent instruments raised by God to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance with thankfulness and honor. (Ib.)
IV. The writer has never conversed upon this service with an intelligent, pious lay member of our Church, whether male or female, who did not express regret at some of the expressions employed in it; neither has he met with a clergyman, at all evangelical in character, who did not profess a desire to see some change in it. And it is a well known fact that other evangelical denominations, when they speak of us at all, almost invariably set down the baptismal office to our discredit. That it has kept out of our Church many serious people of such denominations . . . is a fact, &c. (p. 111.)	IV. The many unprofitable and burdensome ceremonies contained in it have occasioned much mischief, as well by disquieting the consciences of many godly ministers and people, who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies. (p. 479.) The Liturgy used in the Church of England . . . . hath proved an offence not only to many of the godly at home, but also to the reform'd Churches abroad. (Ib.)
V. The welfare, indeed the very existence of our Church, as a sound and efficient member of the great Christian body demands attention to this subject [reforming the Prayer Book]. We must either be brought closer to the standard of God's word, or perish in our own corruption. If this work is not speedily done many will leave us in despair of better days, and seek a purer Christianity elsewhere; and the unsound among us be borne onward the more rapidly to mystic Babylon, the mother of harlots and abominations. (p. 107.)	V. The Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry . . . so on the other side it hath been, (and ever would be, if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers who have been persecuted and silenced upon that occasion—and to others of hopeful parts, many of which have been, and more still would be diverted from all thoughts of the ministry to other studies. (p. 480.)
VI. The times demand of us not only "the spirit of wisdom and of counsel, the spirit of love and of a sound mind;" but a most disinterested, fearless zeal, a God given determination to sacrifice every thing, if need be, for Christ, and the purity of His Church. (p. 119.) *We must renounce this idolaory, put this obstacle out of the way of God's cause*—[*i. e.* the Prayer Book]. (p. 94.)	VI. We have after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with His holy word, *resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God*, and have agreed upon this following Directory. (p. 481.)

We think that the parallelism is pretty well made out, and that if the Westminster Assembly were entitled to the name of Puritans, Dr. Aydelott and those who agree with him may with equal propriety be called by the same name. His attachment to the Prayer Book is so great that—he considers it an obstacle to God's cause! His love of the doctrine it teaches is so sincere that—we must reform it or go to Rome! It is so safe a guide for Christ's faithful people that—if we follow it we must perish in our corruption! There is no other alternative in the view of this founder of the Evangelical Knowledge Society. That he has some of the functionaries of that Association to agree with him is plain from the remarks of the *Christian Witness* on one of their publications, and the strong censure it cast upon the publishing Committee. We may, if things go on at this rate, look for the speedy apparition of the *Revised Book of Common Prayer*, which the author recommends at the close of his volume; and which proposal was sufficiently castigated in this paper, when it was first made. For as the founders have leagued together for the promotion of God's cause, it is not to be supposed that they will themselves maintain that which is a "grievous obstacle," an instrument of idolatry; "offensive in God's sight;"—and "fraught with poisonous ingredients." "We must," says the Dr., "go down to the bottom of our evils, and *make thorough reformation work.*"

The venerable and now afflicted Bishop of this Diocess in the last words of council and advice he was permitted to address to his assembled Convention in the year 1844, delineated as with a sunbeam the practices and intentions of these men; and they may suitably be introduced in the present connection—"Throughout much of the agitation which has existed in the Catholic portion of the Christians of our country, The Church as it is has been the motto adopted by all. To many this seemed strange indeed, convinced as they were that The Church as it is was anything but favorable to much of the agitation which has been going on. It now begins to appear that they were right. The truer and more sensible ground is taken that the Church as it is *will not answer*. The Liturgy is beginning to be disparaged as a standard of Faith. Changes in the Liturgy are beginning to be advocated as necessary *to bring it down to the times.* This too, not by open enemies; but professed companions and friends—from quarters whence *the Church as it is* was lately heard as all that was wanted. I am not surprised at this. Nor do I regret it. It is the beginning of that *righteous balancing* by which He, who is Head over all things, to His Church makes all things ultimately work together for good. The true issue is now beginning to be known. It is the Prayer Book—for it or against it. Brethren, you know on which side I would have my Diocess enlisted. Go for the Liturgy. It is the great exponent of our faith. It is the work of no sect-leader. It is the work of no one man, however good and holy. It is the work of no one age. It was got up and set forth for no one special purpose. It has come down to us from the purest ages of the Church. It has been *proved* by the safety and purity with which it passed through the trying fires of Rome's wicked hostility to the Catholic Evangelical System. I exhort you therefore, brethren, to a cordial, enlightened, and strict adherence to the Liturgy. Be, as ye have ever been, jealous with a godly jealousy, of every system and every act, which tend to diminish confidence in that pure and holy standard of our faith. That confidence there is now an effort to shake.—Take ye good heed that ye be not thus turned from your steadfastness.

Brethren of the Clergy: I would especially commend to your enlightened confidence, and your pious adoption as a rule and measure of ministerial fidelity, our Liturgies and holy teachings—as God's word hath taught it,—touching the sacramental character of the evangelical system, and the Apostolical succession of ministerial trust and agency which it embraces. I would have you reverently receive its teachings respecting the awful mysteries of our faith: be they in doctrine touching the nature of the Holy and Undivided Trinity whom it leads us to adore, and His gracious acts and dispensations towards our race; or be they included in the homage and duties required in our devotion to Him. I would that in your teachings you would impress upon your people the near relation to them of *the Church as it is*, in reference to their steadfast adherence to the true faith, their safety from being driven about by every wind of doctrine, and their repose under the shadow of the great rock which the Gospel provides in the weary land of life's pilgrimage."

We conclude with these heart stirring counsels of our beloved Diocesan, and commend them to the solemn consideration of all faithful people. Since in the mysterious providence of God we may not for the present listen to his exhortations and admonitions *ex cathedra*, we should with affectionate reverence recall the memories of the past for our spiirtual guidance and edification. And may the Lord in his goodness hasten the day, when he shall frustrate the rage of Satan and his servants, and tear in pieces the snares of the wicked, and say to the prisoner "Go forth," and to him that is in darkness, "Show thyself"—Then shall we say continually, "Let the Lord be magnified, who hath pleasure in the prosperity of his servant."

Mastix.

Finis.

Foreign Intelligence.

[From our late English Papers.]

England.—*Bishop of Manchester*: The Bishop of Manchester has founded three annual prizes in Rossall College, Fleetwood, for the best translation and explanation of passages selected from the Greek Testament.

Wells.—Some fresco paintings, a very beautiful altar, and sedilia, have lately been discovered at St. Cuthbert's Church, Wells.

Consecration at Oxford.—On the feast of St. Michaels and All Angels, by the Lord Bishop of Oxford, the tower and chancel of Littlemore Church, near Oxford, recently erected at the expense of Charles Crawley, Esq., assisted by a few friends. The Church will now hold six hundred persons.

Scotland.—*Glasgow*: Efforts are at present making to provide a resident Curate, to labor as a Missionary amongst 2000 English and Irish settlers in Anderston, diocess of Glasgow, and as soon as possible to erect a Church and school.

Bishop Skinner: Bishop Skinner, the Primus of the Scotch Episcopal Church, has appealed to the inner house of the Court of Session, against the finding of the Lord Ordinary, that the court has jurisdiction in the action raised by the Rev. Sir W. Dunbar against the Bishop for excommunicating him.

Ireland.—*Dean of Chapel Royal*: The Lord Lieutenant has appointed the Rev. H. U. Tighe, Dean of the Chapel Royal, Dublin, to be his Excellency's first chaplain, in the room of the Rev. Dr. Hinds, promoted to the Deanery of Carlisle.

Clerical Changes.

The Rev. Cranmore Wallace, Secretary of the Convention of South Carolina, has resigned the Parish of St. John's, Berkley, in order to take charge of St. Stephen's Chapel, Charleston, S. C., and wishes letters, pamphlets, and Journals of Conventions, to be directed accordingly.

Rev. R. S. Adams having resigned the Rectorship of St. Thomas's Church, Battle Creek, Mich., and accepted the Rectorship of Christ Church, Adrian, Mich., desires that letters and papers should be directed accordingly.

Rev. Samuel C. Davis, has received and accepted an invitation to take charge of the Parishes of the Holy Trinity and the Ascension, in Carroll county, Maryland; having been received into that diocess by letters dimissory from the Standing Committee of the Diocess of New York.

The Rev. Edward F. Edwards requests that all letters and papers intended for him, may be directed to Waterford, Saratoga co., N. Y.

Domestic Intelligence.

Western New York.—*Consecration—Confirmation—Ordination.—St. Andrew's Church, New Berlin.*—This church was consecrated to the service of Almighty God by the Rt. Rev. Bishop DeLancey on Wednesday, the 18th inst. The request to consecrate was read by the Rev. Mr. Rogers, of Greene; sentence of consecration by the Rev. Mr. Hull, Rector of the parish. After the consecration the Rev. Mr. Wilson, of Sherburne, commenced morning prayer, and read to the first lesson. The first lesson was read by the Rev. Mr. Beach, of Cooperstown, and the second by the Rev. Mr. Stone, of Oxford; the remainder of the morning service by the Rev. Mr. Leeds, of Utica.—The ante-communion service was read by the Bishop, the Rev. Mr. Beach, of Louisville, reading the epistle, and the Rev. Dr. Andrews, of Binghamton, the gospel. After which five persons (one from Sherburne,) were confirmed, the Rev. Mr. Hull reading the confirmation preface.

The Bishop preached an appropriate discourse from Psalms xciii. 5., very distinctly explaining the meaning of the consecration services, and the obligations resting upon the vestry, as *Trustees for God*, ever to preserve the consecrated edifice from all unhallowed uses. Other clergy present—the Rev. Messrs. Goodale, Millett, Benedict, Gregory, Baker, Skinner, Foote, Paddock, and Tuttle, from the eastern diocese.

On Thursday, the 19th inst., the Bishop held an ordination and admitted Mr. Alexander Capron and Mr. Noble Palmer, of the Diocese of New York, to the holy order of Deacons. The Rev. Mr. Foote said prayers to the first lesson. The Rev. Mr. Benedict read the first lesson, and the Rev. Mr. Gregory the second; the remainder of the morning prayer was read by the Rev. Mr. Baker. The sermon was preached by the Rev. Mr. Tuttle, of Hudson, N. Y., from St. Luke ix. 54, 55. It was an admirable delineation of the spirit with which the work of the ministry should be carried on. The closing address to the candidates was faithful, sound, and discriminating, expressed in language peculiarly felicitous and impressive. A copy was requested for publication, which request we trust will be complied with.

The candidates were presented by the Rev. Mr. Beach, of Louisville, N. Y. The Bishop then proceeded with the ordination service. The Rev. Mr. Capron read the gospel. The Rev. Mr. Andrews and the Rev. Mr. Hull assisted in administering the elements. The oblations at the offertory were appropriated to Diocesan Missions. Other clergy present—the Rev. Messrs. Rogers, Stone, Wilson, Millett, and Skinner.

This beautiful church is built of stone, after a design of Richard Upjohn, Esq. It has been erected by the enterprising inhabitants of New Berlin, at a cost of about $8,000. It requires more knowledge of architecture than we possess to give an adequate description of this church.

We congratulate the Rector upon the completion of a work which does so much credit to his perseverance, and is such an ornament to the diocese. We trust that the piety of this congregation, which has prompted them to devote so much of the means which God has given them to the erection of a house for His honor and glory, will meet with an ample reward, in blessing which He alone can bestow.—*Gospel Messenger.*

New Hampshire.—*Institution.*—On Sunday last, being the 18th after Trinity, the Rt. Rev. Bishop Chase instituted the Rev. J. Kelly into the Rectorship of St. Michael's Church, Manchester, N. H. Morning prayer was said by the Rev. T. R. Lambert, who also assisted the Rector in the administration of the Holy Communion. The Bishop preached a sermon appropriate to the occasion. In the afternoon, the Rector said prayers, and the Rev. Mr. Lambert preached from the words, "Then said Jesus unto his disciples, if any man will come after me, let him deny himself, and take up his cross and follow me." (Matt. xvi. 24.) In the evening, the Rev. Mr. Lambert said prayers, and the Bishop preached on the subject of "the laying on of hands," or confirmation. After the sermon, eleven persons were confirmed.

Throughout the services of the day, the church was filled with a large, attentive, and we trust, devout congregation; and we hope that the words that day fitly spoken, may bring forth fruit unto life eternal.

The Rev. Mr. Kelly entered upon the duties of Rector of this parish early in June; his institution being deferred until the time of the Bishop's annual visitation.—*Christian Witness.*

Maryland.—*Consecration.*—On Tuesday, October the 10th, St. Paul's Church, Prince Frederick, in St. Paul's Parish, Calvert county, was solemnly consecrated to the service of Almighty God by the Bishop of the Diocess. The deed of donation and request to consecrate was read by the Rev. Francis R. Hanson, the Rector of the parish, and the sentence of consecration by the Rev. Edward Livermore of the Diocess of New York. Morning Prayer was said by the Rev. Henry Williams, Rector of All Saints' Parish, and the Lessons read by the Rev. Mayer Lewin, Rector of Christ Church Parish. The Bishop preached, and administered the Holy Eucharist.

St. Paul's Church was finished some two or three years ago, having then been erected in the county town for the newly organized parish of the same name. It has ever since been used for sacred purposes; but a small remaining debt, now first settled, hindered its consecration. The settlement of that debt is one among many gratifying evidences of the present prosperous condition of the parish.

Confirmations.—On Monday, October 9th, in a private house in St. Paul's Parish, Calvert county, (on account of the dangerous illness of the candidate,) one person.

On Friday, October 13th, in the unfinished church at Woodville, in St. Paul's Parish, Prince George county, six persons.

On Saturday, the 14th, in the parish church of the same parish, three persons.

On the Seventeenth Sunday after Trinity, in the chapel of the same parish, (known as "Page's Chapel,") six persons, (one colored.)

On the afternoon of the same day, in Trinity Church, Upper Marlborough, six persons.

On Monday, the 16th, in St. Barnabas' Church, Queen Ann Parish, Prince George county, ten persons, (seven colored.)

On Tuesday, the 17th, in Trinity Church, Holy Trinity Parish, Prince George county, two persons.

On Thursday, the 19th, in St. John's Church, Howard District, six persons.

On the Eighteenth Sunday after Trinity, October 22d, in the morning, in the Church of the Ascension, Washington, D. C., nine persons.

In the afternoon, in St. John's Church, Georgetown, D. C., five persons.

Convocation.—The Convocation of Ann Arundel county, held a stated meeting in St. John's Church, Queen Caroline parish, on Wednesday, the Feast of St. Luke, and Thursday, the 19th.

The Rev. Messrs. Aisquith, (President,) and Harrison, (Secretary,) Clarke, Moore, and R. H. Waters, were present and assisting in the services. On Wednesday, the Convocation sermon was preached by the Rev. Mr. Aisquith, and the Bishop administered the Holy Communion. On Thursday, the Rector of the church administered Holy Baptism to an adult and two children, and the Bishop preached and confirmed.—*Church Times.*

Virginia.—*Ordination.*—The Rev. Francis M. Whittle was admitted to Priest's orders in St. John's Church, Charleston, Va., on Sunday morning, October 8th, by the Rt. Rev. Bishop Meade. The candidate was presented by the Rev. F. B Nash, who, together with the Rev. E. T. Perkins, united in the imposition of hands.

Confirmation.—After the above services in St. John's Church, six persons were confirmed.—*Southern Churchman.*

Kentucky.—On Friday, September 29, 1848, in St. John's Church, Louisville, the Rev. Joseph C. Talbot was ordained Priest by the Rt. Rev. Bishop Smith of Kentucky.

On Sunday, October 8th, at Maysville, Ky., the Rev. J. S. Chadbourne was ordained Priest, and Mr. Robert McMurdy, Priest, by the Rt. Rev. Bishop Smith.—*Episcopal Recorder.*

Ohio.—*Convention.*—In relation to Kenyon College, the following resolutions, introduced by Rev. Dr. Brooke, were adopted by the Convention:

Whereas, The property of the Theological Seminary, and Kenyon College, remains burdened with a debt, the interest of which, by diminishing the annual income, seriously interferes with the regular payment of the present limited salaries of College officers, and prevents such repairs as are indispensable to the due preservation of the College edifice and other buildings: and whereas, an assessment during the past year of five hundred dollars for taxes on the said property, has greatly increased these embarrassments: and whereas, the Board of Trustees of the said Institution, in their efforts to meet this exigency, have asked the advice of this Convention respecting the propriety of changing a portion of the investment of said Corporation, from real to other estate: therefore,

1st. *Resolved*, That it is essential to the present efficiency and ultimate welfare of the Institution, that its debts be liquidated as soon as practicable.

2d. *Resolved*, That it is inexpedient to attempt to obtain donations in the Diocess, or in the Church at large, for the payment of said debts; and that there appears to be no way of relieving the Institution but by selling the whole or a part of its real estate

3d. *Resolved*, That it is desirable to retain so large a portion of the land, as will enable the Institution to test by further experience that part of the plan of its venerable founder, which contemplated a domain of sufficient extent to keep off from its immediate vicinity establishments for the sale of spirituous liquors, and all other like moral nuisances.

4th. *Resolved*, That the sale of about a fourth part of the land of the Corporation, consisting of one thousand acres, more or less, and lying on the south-west side of Vernon river, would, without materially interfering with the above plan of its founder, relieve the Institution from its present embarrassments: therefore,

5th *Resolved*, That the Board of Trustees be and they are hereby advised to sell the above described tract of land, and apply the proceeds of the sales thereof, as fast as they are received, to the payment of the debts of the Institution: Provided, that before any sales shall take place, the said Board shall be satisfied, by the opinion of such counsel learned in the law, as they may think proper to consult, that they have a full and clear legal authority to make such sale.

The affairs of St. Peter's Church, Ashtabula, were disposed of by the following:

1st. *Resolved*, That the conduct of the Parish of St. Peter's Church, Ashtabula, towards its Diocesan, meets with the decided and emphatic condemnation of this Convention.

2d. *Resolved*, That the Convention approve of the determination understood to have been already adopted by the Bishop, to abstain from all visitation of said Parish, until its authorities shall give him an assurance that the Easter-Monday pamphlet mentioned in this Report, has never been entered on their records, and will never be, or else has been or shall be removed therefrom; and until they recall the communication to him, wherein his first Address is spoken of as "unofficial," and further until they take back the charges contained in the paper called the "Remonstrance," especially that of untruth—all to the satisfaction of the Convention of this Diocess.

Notices.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usua hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.
Rev. Charles H. Halsey, Rector.
Services on Sundays at 10½, A. M., and 3½, P. M., until further notice. November 4, 1848—4t

☞ With the view of establishing a Free Church in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.
New York, October 14, 1848.

To Correspondents.

"G. T. R." in our next.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 24th inst., the Treasurer has received the following contributions:

From Fort Smith, All Saints', Ark. 30; Van Buren, Ark. Trinity ch, 2; Christ ch, Macon, Ga. 10; Christ ch, New Brunswick, N J, 10; from a lady, per the Rev C H H, 2 50; Christ ch, Leacock, Pa, 3; Trinity ch, Ulster, 2. Total, 59 50.

THOMAS N. STANFORD, Treas.,
New York, October 31, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 24th inst:

From Hickman, Ky. a missionary station, for Greece, 6 20; Bangor ch, Churchtown, Pa, additional, 5; a few ladies of Mrs Wilmer's school, Alexandria, Va, for Africa, 4 25; through Rev C C Hoffman, for the African mission, ten ladies of Norfolk, Va, for the ed. of a child, Africa, first annual payment, 20; Miss'y Board of Christ ch, do, 7 50; a few friends, do. 5; a lady, do, 10; a friend to the mission, do, 5; do, do, 9 50; St James's ch, Richmond, Va, do, 21 25; donations from members of Monumental ch, do, 28; a colored man, do, 50 cts; a clerical friend, do, 5; St James's ch, Lancaster, Pa, do, 20; two ladies, do, do, 7; a member of Trinity ch, Washington, D C, do, 20; collection in Trinity ch, do, for do, 49 01; from the offertory of St James's chapel, College of St James, Washington co, Md, do, 40; Sunday school, Christ ch, Alexandria, Va, for education of a child, do, 25; family mite box, N Y, 1; family mite box, do, 1; Ch of the Ascension, Esopus, N Y, for Africa, 110 57. Total, $398 78.

J. SMYTH ROGERS, Treas.,
New York, October 31, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 24th inst.:

Annual subscribers—From John P Atkinson, 2; Mrs Arthur Donnelly, 2; W C Pierrepont, 5—9.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, October 31, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 24th inst:

Annual subscribers—From John P Atkinson, 1; Mrs Arthur Donnelly, 1; W C Pierrepont, 5—7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, October 31, 1848.

The Rector of St Paul's ch, Paterson, N J, begs leave to acknowledge the following contributions for the re-building of the Church, which was recently destroyed by fire:

From Christ ch, New Brunswick, 41; St Peter's ch, Morristown, 37; St John's, Salem, 22.

Any further donations for the same object, will be thankfully received by the Rector, the Rev. J. E. Thompson.

Church at San Augustine, Texas.—The subscriber gratefully acknowledges the receipt of the following sums:

From "G H," $5; cash, $2.
Donations are earnestly solicited. S. Cox, Jr.
General Theological Seminary. Nov. 1, 1848.

Married.

At All Saints' Church, New York, on the 30th ult., by the Rev. Caleb Clapp, Charles Stewart Baker, of Dunham, Canada East, to Catharine, daughter of the late Captain Hart Sands, of this city.

On the 5th inst., by the Rev. J. M. Forbes, D.D., Rector of St. Luke's Church, New York, Isadon Crarnomski, an exile officer of the Polish Army—Knight of the Cross—*Virtuti Militari*, to Miss Letitia, eldest daughter of Henry Coaklay, Esq., West Indies.

On Sunday evening, 22d inst., by Rev. Ralph Hoyt, Rector of the Church of the Good Shepherd, Mr. William Birtwhistle, to Miss Hannah Booth, both of this ciiy.

Obituary.

Mr. Editor.—In the Churchman of the 21st of October, was announced the death of Mrs. Hannah Rattoone. Suffer one who knew her well to add a few words to that notice.

Mrs. Rattoone was the daughter of the late Dr. Beach, for many years an assistant minister of Trinity Church, New York. Dr. Beach resigned his charge some years before his death, and retired to his farm near New Brunswick, where he spent the remainder of his days. Mrs. R. resided with her father till the period of his death, and since that time continued to occupy the paternal mansion. To those who knew Mrs. Rattoone, it need not be said that her house was the seat of hospitality and kindness. Mrs R.'s acquaintance was extensive; and seldom was it that her house was free from visiters, who loved to enjoy her society. Mrs. Rattoone was a lady—a Christian lady, and a Christian lady of the old school. What higher eulogium could be passed upon her? As long as memory retains her seat, will the writer of this remember the many pleasant hours he has spent at "Farm House," and never can he look back upon them, but with regret that she who was the mistress of that house has left us to return no more. C.

Advertisements.

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October 21—2t

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The very extensive and unusually valuable Law Library of the late David S. Jones, Esq., embracing all the State Reports, the most valuable English Reports, and the best works on pleading, practice, and general law.

Catalogues will be ready a week previous to the sale.
October 21—2t

CHRISTIAN Remembrancer for November. D. Appleton & Co. have now ready—

The Christian Remembrancer: a Quarterly Review, for November.

Contents: 1. Lord Lindsay on Christian Art. 2. Wall's Political Economy. 3. Chretien on Logical Method. 4. Daubney on Volcanos. 5. Arch. Hoare on Baptism. 6. Final Memorials of Charles Lamb. 7. The New Heresy Test. 8. Notices of New Publications.

☞ Subscribers to the Christian Remembrancer who may wish to discontinue their subscription for the ensuing year, will please notify the undersigned on or before the 1st of December; otherwise their subscription will be considered as continued for the next year.

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November 4—1t

A CANDIDATE FOR ORDERS, who has had some year's experience, and can give the best testimonials of capability, wishes to devote a few hours each week to teaching in some private family in the city. Terms—$48 for a course of 36 lessons. Address (post paid) X. Y., at this office. Nov. 4—2t

FOR SALE—A Pew in All Saints' Church, corner of Henry and Scammel streets. Said Pew is eligibly situated in the Middle Aisle, and will be disposed of on reasonable terms. Inquire of Messrs. Scoles & Cooper, No. 20 Chamber street, corner of Centre street.
November 4—tf

ST. GEORGE'S CHURCH, Stuyvesant Square.—The subscribers have completed a set of books for the desk pulpit, and chancel of St. George's Church, in an entire new style, which, for elegance, has never been surpassed. The public are respectfully invited to call and examine them.

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November 4.

JUST PUBLISHED.—The Combatants: an Allegory, by the Rev. Edward Monro, author of "The Dark River"—with four elegant engravings, from designs by Darley. For sale at the Depository of the Sunday School Union, No. 20 John street.
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"The publishers take pleasure in expressing their obligation to Edward Hodges, Esq., Mus. Doc., Director of Music of Trinity Parish, New York, for his valuable assistance in preparing the work for the press, reading the whole, noting such alterations as his eminent abilities as a scholar and musician enabled him to suggest."—Publisher's Preface.

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Poetry.

A PARENT'S PRAYER.

BY REV. LEONARD WITHINGTON.

At this hushed hour, when all my children sleep,
Here in Thy presence, gracious God, I kneel;
And, while the tears of gratitude I weep,
Would pour the prayer which gratitude must feel;
Parental love! O set Thy holy seal
On these soft hearts, which Thou to me hast sent,
Repel temptation, guard their better weal;
Be Thy pure Spirit to their frailty lent,
And lead them in the path their infant Saviour went.

I ask not for them eminence or wealth—
For these, in wisdom's view, are trifling toys;
But occupation, competence and health,
Thy love, Thy presence, and the lasting joys
That flow therefrom; the passion which employs
The breasts of holy men; and thus to be
From all that taints, or darkens, or destroys
The strength of principle, for ever free;
This is the better boon, O God, I ask of Thee.

* * * * * * *

How soft they sleep—what innocent repose
Rests on their eyes, from older sorrows free;
Sweet babes, the curtain I would not unclose,
Which wraps the future from your minds and me.
But, Heavenly Father, leaving them with Thee—
Whether or high or low may be their lot,
Or early death await them—do Thou be
Their Guardian, Saviour, Guide, and bless the spot
Where they shall live or die, till death : forsake them not.

Though persecution's arches o'er them spread,
Or sickness undermine, consuming slow—
Though they should lead the life their Saviour led,
And His deep poverty be doomed to know—
Where ever Thou shalt order, let them go;
I give them up to Thee—they are not mine;
And I could call the swiftest winds to blow,
To bear them from me to the Pole or Line,
In distant lands to plant the Gospel's bleeding shrine.

When, as a scroll, the heavens shall pass away,
When the cold grave shall offer up its trust,
When seas shall burn, and the last dreadful day
Restores the spirit to its scattered dust,
Then, Thou most Merciful, as well as Just,
Let not my eye, when elements are tossed
In wild confusion, see that darkest, worst
Of painful sights, that ever parent crossed—
Hear my sad, earnest prayer, and let not MINE be lost.

Selected Matter.

MEMOIR OF THE LIFE OF MRS. ELIZABETH FRY,

WITH EXTRACTS FROM HER JOURNAL AND LETTERS; Edited by two of her Daughters; in 2 vols. London, Charles Gilpin and J. Hatchard and Son.

It is not our custom to call the attention of our readers to books written by members of other communions, but there are particular reasons why we think it right to notice these two volumes. They have been a good deal in circulation, and we think may be read with advantage by many, but at the same time they must be read with caution. They are like the life of Arnold—which sets before us the example of an amiable and excellent individual whom in many respects we should do well to follow, but at the same time insinuates principles which it is of the greatest importance to avoid.

To well principled persons few things are more useful than to contemplate the lives of those who have devoted their energies to the good of their fellow-creatures. It matters not of what communion they may be. The self-devotion of the Roman Catholic, the active zeal of the well meaning Dissenter, nay, even the justice and magnanimity of the heathen, may all be contemplated with advantage by those who know how to attribute actions to their right principles, and not to mistake for the true principles of good action, what are, in fact, serious drawbacks, in spite of which the good has, by God's grace, prevailed.

Elizabeth Fry was certainly one of the most remarkable persons of the present age. She united in an eminent degree the softness and tact of the female character with the wisdom and energy of the other sex. Active benevolence was her leading characteristic, and her life exhibits the vast amount of good which may be done by one single hearted and benevolent person devoting her life to the benefit of others.

In her early years, this future ornament of the Quaker communion had imbibed Deistical notions. "She had no real faith in any sort of religion" (vol. i., p. 24). "To look from Nature ap to Nature's God" was the sum of her creed—a principle, good in itself as far as it goes, but which is shared by the Christian and heathen. But the young Deist did not find this principle sufficient to satisfy her soul, or to shield her against the temptations incidental to a young, beautiful, and lively girl to fall into vanity, flirtation, and the like ordinary follies. In this unsatisfied state she fell into the company of a pious member of the Society of Friends, by whose teaching she was first impressed with those leading principles of the Christian faith, from which she never afterwards swerved. In her doctrinal views, Mrs. Fry happily avoided Calvinism, and though afterwards thrown much with the Evangelicals, she escaped the errors of that party. Her letters and journal nowhere exhibit that excessive leaning to the doctrine of Justification by Faith, which leads to Antinomianism and at least obscures the symmetry of Christian perfection. She ever maintained the just relations between faith and good works.—She felt experimentally that if good works in one sense derive their origin from faith, so faith, on the other hand, is built up and increased by perseverance in good works, ever proceeding together in closest union, the one acting on the other with a mutual reciprocity. Though her religious views were defective in many respects, yet as regards this important phase of Christian doctrine and practice she exhibited an exemplary consistency. In short, in this aspect, she was in principle a thorough Churchwoman.

The devotion of Mrs. Fry to Quakerism exhibits an instance of one of the most common phenomena in the religion of women—viz., a warm devotion to the doctrines of those by whom the comforts of religion have first been communicated to the soul. How many young females, bred up in the vanities of this world, feel its hollowness and worthlessness; and when searching for truth they fall into company with some pious Evangelical, or Dissenter, or, it may be Romanist, who first wins their heart from vanity, and fixes it on religious truth. Ignorance and faulty instruction prevents them from being able to discern between what is good and what is wrong, and gratitude for the actual comfort and benefit received, keeps them firm adherents of the sect whose peculiarities they mistake for a portion of Christian truth.

There was in the principles of Quakerism one permanent doctrine which was much in harmony with the character of Elizabeth Fry. She was singularly active and practical, and, for a female, over forward. But this forwardness, indulged as we think it was to a fault, was set down by her, according to her Quaker views, to the impulse of the Holy Spirit. Before the age of thirty she became a regular preacher among her sect, and evidently entered from the beginning, *con amore*, into the duties of the ministry. St. Paul's declaration that it is a shame for women to speak in the Church, she explained away, by saying that this could not be supposed to apply to those who were moved by the Holy Ghost. Thus her own inclination to do what she thought was for the good of others, (for we will not call it a love of display,) was attributed by her to the motions of the Holy Ghost. We, of course, think her decidedly wrong in this respect. The precept of St. Paul, when supported by the universal practice of the Church, might have saved her from this fault. However, we will not dwell too much on the fault of one so excellent and amiable. Though her own inclinations, fostered by her peculiar doctrines, led her astray in this particular, yet in general her impulses and her instructions were so noble, and charitable, that they might well be attributed to that Divine source, under the guidance of which she desired to act. From early youth, she had employed herself much in visiting the afflicted, instructing poor children, and relieving the wants of the suffering. Her extraordinary kindness of manner, and sweetness of disposition, won the hearts of all whom she approached. But it was not till after she was married and had become the mother of many children, that the great energy of her mind was directed to that peculiar branch of charitable exertion which distinguished her after life.

Amongst her benevolent occupations, when living in London, the hand of Providence directed her steps within to the gloomy walls of Newgate. The sights that she there witnessed—the riot, blasphemy, obscenity, and misery—roused her warmest feelings of compassion.—She made an attempt to touch the hearts of some of the poor abandoned women whom she saw there, by unfolding the doctrine of Divine love; and to her surprise, found their hearts wonderfully open to receive her instruction.—Whether it was the marvellous mixture of wisdom and kindness, for which she was so distinguished, or the nature of the truth which she communicated, or, perhaps, more probably both combined, certain it is that her exertions caused the most astonishing improvement in the conduct of the prisoners. Many who had been the most outrageous and unmanageable, were rendered in a very short time submissive and well-behaved. It was something new to them to be treated with kindness; they at once yielded their hearts to the holy influence.

The great success of Mrs. Fry, and her associates, in improving the behaviour of the prisoners, could not fail to attract the attention of the magistrates and others in authority. They satisfied themselves, by personal inspection, of the reality of the improvement; and judiciously resolved to aid the philanthropist in her endeavors. Various regulations were made for the improvement of the prison arrangements—the separation of the prisoners into classes, the placing the females under matrons, providing suitable employment. This movement soon became matter of public notoriety, and drew very general attention to Mrs. Fry and her system. She became at once a great lion: Ministers of State, philanthropists, eminent persons of all sorts, nay, even Royalty itself was anxious to see a person who had worked such wonders.

It was one peculiar feature in Mrs. Fry's character, never to rest satisfied with the good she had done, but to be always aiming at new fields of usefulness. In the height of her celebrity, armed with official assistance, she made a tour to various prisons in England, extending her journey to Scotland and Ireland. It is impossible not to be surprised at the wonderful deference that was paid her wherever she went.—Her suggestions were every where met with the greatest attention. The energy of her character, the mingled dignity and kindness of her manner, seem to have smoothed all difficulties; and there can be no doubt that a very great reformation was effected in the arrangement and regulation of prisons all over the country which contributed greatly to the comfort and what is still more important, to the amendment of the prisoners.

Still aspiring to more extensive good, she directed her journey to foreign countries. She visited France, Belgium, Denmark, Hanover, Prussia, where the fame of her character brought Ministers of State, Kings, Queens, Princes, and Princesses, to do her honor.

We cannot say that there are not indications here and there of somewhat of a dangerous effect upon her own character from their marked distinctions; or that, in some of her journeys, the anticipated pleasure of conversing with such great people may not have been mistaken by her for a motive of a Higher Power. These are certainly symptons of the same feeling which, when a girl in her teens, prompted the honest confession, on returning from the Opera, "I own I do love grand company." (Vol. I., p. 39.) However, be that as it may, the good she did was very great, and we trust lasting.—She was an instrument of Divine Providence in diffusing the means of earthly comfort, and eventual salvation, to multitudes of those poor outcasts on whom the world had hitherto frowned, as unworthy of their sympathy.

This is the bright side of the life of Elizabeth Fry. It shows what good may be done by one zealous individual in the cause of humanity. She ranks among the eminent benefactors of the human race. We should not call her life one of very great self-denial, because she evidently took great delight in the good which she did. Virtue with her was its own reward.

It is curious to notice the contrast, as to external circumstances, between different benefactors of the world. Mrs. Fry lived, during the first part of her days, in affluence: she had a capital house, carriages, and servants, at her command; a good husband, fine healthy children; besides the honor and distinction which everywhere attended her. At one time of her life, indeed, her huband met with severe losses—in fact, as it would seem became bankrupt. It is almost amusing to observe the doleful manner in which this incident is viewed by some of her friends, especially Mr. Wilberforce and Fowel Buxton. She herself was greatly cast down. However her loss was made up to her by her friends and relations, and all the difference was, that instead of a spacious mansion and its accompaniments, she lived afterwards in a genteel villa, where she seems to have had her comforts about her very much as she had before. We remember reading the life of Jean Baptist de la Salle, the founder of the Christian Brothers, which, perhaps, was as great a movement for the improvement of education, as Mrs. Fry's for the amendment of prisons. De la Salle was a Canon of Rheims, and possessed an ample private fortune. When he was moved by the Holy Spirit, as no doubt he was, to form a Society for the training of masters, an institution which afterwards spread throughout France and several other countries one of the first things which he did was to *divest himself of all his wealth*. He resigned his rich Canonry, and gave all his private fortune to the poor, and, according to his own view of the case, this voluntary poverty was one of the principal means by which he was enabled to do the vast good of which he was the instrument.

We mention this contrast, not to disparage the benevolent labors of Mrs. Fry, but because we think that those who imitate the example of the great philanthropists of the world, must, in general, make up their minds to much greater personal sacrifices than Mrs. Fry was called on to endure. We do not class Mrs. Fry amongst those ordinary persons who gain to themselves honor and esteem at a very trifling cost. On the contrary, we think that Mrs. Fry would have sacrificed everything, if called on; but there can be no doubt that poverty instead of competence—disgrace instead of honor—the contradiction of sinners instead of the applause of all men, must be generally expected by those who emulate the character of our great Exemplar.

We come now to that which we conceive is the great danger of the book, and that is the fact that this excellent, benevolent, and much admired person was, in principle, a latitudinarian of the laxest school. Discriminating readers will not, perhaps, run the risk of being beguiled by this circumstance. The devotion of a Xavier or a De Sales is no proof of the truth of Romish doctrine. Nor the zeal of Wesley of Methodism. So neither is the exemplary life of Mrs. Fry any evidence of the goodness of latitudinarian principles. Still the contemplation of such characters as Mrs. Fry's or Arnold's is a very dangerous snare to those who are unsettled in principle, and who might inadvertently be led to believe that their peculiar excellencies sprang, not from the Christian truth which they held, in common with the Catholic Church, but from the latitudinarianism which is seen on the surface of their character.

Though inadvertantly actuated by several great and Catholic principles—as in particular we instanced her just feeling of the connexion between faith and good works—Mrs. Fry was utterly ignorant of the principles of the Christian Church. It is remarkable that if ever she was betrayed a into harsh expression, it was against what she called High Churchism and its doctrines. "I think," she says on one occasion, "Satan in hardly any way mars the Lord's works more than in putting persons in the stiff bonds of High Churchism."—Vol. ii. p. 294. "Part of the ceremony [of baptism] appeared to me superstitious, and to savor of the dark ages of the Church."—Vol. ii. p. 353.—Almost the only aversion which she seems to have cherished was against "forms." Of the value of the Sacraments she was profoundly ignorant. On one occasion, she visited a hospital in France, "the appearance of which was highly gratifying as to outward arrangement, but not so as to *any* opportunity for moral or religious improvement." Before quitting the establishment, Mrs. Fry asked to see the Chaplain. After some general discourse on the state of the institution, she addressed him on the subject of her concern for the souls of these poor people; the reply was "Nous avons les sacramens de l'Eglise," which closed the conversation. What a curious contrast. Here, on the one hand, is the Romanist considering the sacraments of the Church everything; and, on the other, Ultra-Protestants looking on them as *nothing*. We do not hesitate to say that "forms" and "sacraments" are the very things which were wanting to render Mrs. Fry's character almost perfect. If, instead of bustling about in a state of constant excitement, and even in her religious meeting-house teaching others, instead of listening and praying, she had had the opportunity and grace to attend the daily service in some quiet Church where holy reverence was observed—if she had opened her heart to the calm influence of our soothing formularies, and sought that refreshment which is obtained from a faithful participation in the Body and Blood of Christ, we should have had none of those complaints of the wearisomeness of spirit with which her journal so continually abounds: she would have gone less "heavily on her way;" her heart would have been soothed and chastened, and her life an object of far more unmitigated interest.

However, all God's servants are not saints.—We can only regret that one so excellent and amiable was not altogether perfect, and say with sincerity, Utinam cum talis sis, nostra esses.

This, therefore, is the particular caution which we desire to suggest to those who contemplate with admiration, as all who read it must do, the life of Elizabeth Fry. We are not to suppose that her excellent qualities arose from her latitudinarian principles, but rather to believe that, but for them, she would have been a far more excellent person than she was. O that it might please Almighty God to raise up such a light in our beloved Church, one who should give an energy, and an impulse, and a system to those wide-spread feelings of benevolence which abound amongst us, and taking the broad basis of Catholic truth should, by her example, bring it to bear with power on the destitute masses of our suffering population.

ALTERATIONS OF THE PRAYER BOOK.

The Church of England Liturgy as divested of redundancy, and better adapted, by certain important emendations, for the exercise of Public Worship: with Prefatory Remarks and Notes. To which is appended Selections from the Psaltery. Also a few Concise Prayers, designed solely for Private Devotion in Families, composed exclusively in Scriptural and Liturgical phraseology. By the Rev. Robert King, A.M., formerly of the Diocess of Chester; and Rector of Kilmore, in the Diocess of Elphin; one of the Chaplains to his Excellency the Lord Lieutenant of Ireland. Dublin: Grant and Bolton, 1848. pp. 104.

In these days of rumored revisions of the Prayer Book, and of undeniable attempts to place the Offices of the Church in a position subordinate to that of the Articles, it is interesting, if not important, to know how far any members of that party which requires changes and modifications of the Prayer Book, are willing to go. Important evidence on this subject is afforded by the work before us, the elaborate title-page of which we have copied at length, with the exception of sundry quotations.

We should be glad to learn that the "formerly" placed after Mr. King's name, applies to all that follows it, but we fear that he is still Rector of Kilmore and Chaplain to the Lord Lieutenant of Ireland; and if so, he must be, at least, a bold man to cut down the Prayer Book to sixty small pages of widely printed matter, for which, with the addition of a few of Tate and Brady's Psalms, and some original Private Prayers, he ventures to charge half-a-crown.

We have not, in detail, examined and compared Mr. King's *debris* with the Prayer Book, but the following facts will give our readers some idea of his slaughtering and mutilating powers and intentions.

1. There are no Rubrics as to the time, place, or posture for saying the Prayers, &c.
2. There is no Absolution whatever.
3. With the exception of the 95th and the 100th Psalms, in the Morning, and the 111th Psalm in the Evening Service, *the whole of the "Psalter or Psalms of David" are omitted!*
4. *Only one portion of the Holy Scripture is to be read* during the Morning and Evening Services, and the selection (whether any at all, apparently,) is left to the discretion of the Minister.
5. There are no special collects for any other days than "Christmas Day, Good Friday, Easter Sunday, Ascension, and Whit-Sunday;" thus, at "one fell swoop," destroying the annual Ecclesiastical course of the Church's Services, for which desecration Mr. King pleads the sanction of St. Paul. (Gal. iv. 10, 11.)
6. Neither Epistle nor Gospel is appointed, provided or alluded to, for any Sunday or Holiday throughout the year.
7. There is no offertory at the Communion.
8. In the Prayer of Consecration of the Eucharist, besides other mutilations, the directions for the Priest to lay his hand upon the elements are omitted.
9. The Athanasian Creed is compressed into *two lines and a half!* and the Apostles' and Nicene Creeds are said to be "united and comprised in one declaration of *essential* points of belief;" but it occupies only fourteen lines, and omits several articles which are, we presume, to be considered as "non-essentials,"—viz., belief in the Holy Catholic Church, the Communion of Saints, the Forgiveness of Sins, the Resurrection of the Body, the Life Everlasting, one Baptism for the Remission of Sins.
10. In the Office for Baptism every reference to the baptized child having been regenerated is studiously omitted. There is no allusion whatever to sponsors or to the Faith in which the Child is to be brought up. The only promise or pledge exacted is from those "who bring the Infant to be baptized,"—viz., that he shall be "brought up in the nurture and admonition of the Lord." But in the case of adult baptism the Creed (*i.e.*, Mr. King's mutilated form, we presume,) is to be substituted for this promise, and this is the only alteration in the case of adults.
11. There is no "Communion of the Sick;" and the "Visitation of the Sick" is reduced to two or three Collects, and the Lord's Prayer.—The Thanksgiving after Child-birth occupies eight lines and a half!
12. Among other wholesale mutilations of the Marriage Service, we may mention that the Homily or Exhortation, which, as our readers are aware, consists almost entirely of Holy Scripture, is cut down to two lines and a half for the husband, and one line and a half for the wife!

We might notice many other points, but we have given enough to show the character of this miserable attempt to deface and destroy the Services of the Church. We would, however, beg our readers' especial attention to the very important and significant fact, that by far the most extensive onslaught is upon those portions of the Prayer Book which secure to the people a large measure of God's most Holy Word in the several offices of the Church. And it is also worthy of note that the Church's provision of alms for the poor, and the Holy Communion for the sick, is also regarded as a "redundancy," and is utterly swept away by Mr. King, in what he styles "an improved version of the book of Common Prayer." Nor must we overlook the very instructive lesson of warning taught us by the avowed fact, that this wretched book is simply the result of an attempt—sincerely made no doubt—to meet the wants of those who are dissatisfied with the "numerous human commemorations retained" in the Prayer Book—"the use of phrases of which the signification is obscure and ambiguous" (*sic* in original) "of words become obsolete, or stripped of the original meaning,"—(several of which Mr. King has over-loooked) "prolixity and repetition,"—"the employment of questionable, and, in some instances, obnoxious terms,"—"the selection of imprecatory and inappropriate Scripture readings,"—&c. Mr. King concludes his preface with an expression of his belief that all which "renders public worship unedifying or irksome to *general* worshippers ought to be sedulously removed;" and submits his "compression of the Church of England worship" to the "unbiassed judgement" of "the chief and other Pastors of the Church."

Here, then, we have what has been often talked about, but what has rarely been produced—*a revised Prayer Book*—or, what Mr. King calls "the Church of England Liturgy divested of *redundancy*, and *better adapted* for the exercise of public worship,"—an *improved version* of the Book of Common Prayer,"—"a *compression* of the Church of England worship." And let not those who are inclined to lend a willing ear to schemes for revising and improving the Prayer Book, fancy that it can be easily effected without the Clergy in Convocation, and without mutilating and destroying the Services as Mr. King has done. Had he at first been told that the volume before us would be the result of his labors, he would probably have indignantly exclaimed, with Hazael, "Is thy servant a dog that he should do this thing."

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July 8—3m

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Policies cancelled, expired, and forfeited... 819
Policies now in force..........—4,708
Amount of Premiums received on the above, $697,455 61
received for interest.......... 21,276 43
Total receipts in 3 years.......... $718,732 04
Losses and expenses paid during same time, 176,721 46
Surplus, May 1, 1848.......... $542,010 58

The recipients of amounts paid for losses are as follows:
Widows..........38 | Children..........153
Husbands..........6 | Creditors.......... 7

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THOMAS C. BUTLER, Agent,
Sept. 2. tf — P. E. Tract Society, 20 John street.

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This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

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August 12—10w

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